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AUTHOR Tyska, Cynthia Ann
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ABSTRACT

Eleanor Roosevelt and Antoine de Saint-Exupery are described as strongly developed self-actualizing people. They were selected as subjects of this study because they are generally believed to possess self-actualizing characteristics and because their positions as public figures made it more likely that data on them would be accessible. Self-actualization (SA) is interpreted in accordance with Abraham Maslow's view of it as a characteristic of psychologically healthy individuals who are free of disturbing neuroses, know how to satisfy their basic needs, use their unique abilities in positive ways, and are intrinsically motivated by transcendent values such as truth, beauty, and justice. The specific purpose of the paper is to complement Maslow's theories of SA by providing concrete examples of how SA developed in two individuals. Information is presented on the background and activities of Roosevelt and de Saint-Exupery, comparison of the types of actualizing engaged in by each of them, review of relevant theories (particularly, the theories of Abraham Maslow on SA and on psychological health and the theories of Dabrowski and Piechowski on levels of development of SA behavior), and on specific traits of SA. The research methodology centered on a content analysis of personal documents of Roosevelt and de Saint-Exupery, including autobiographies, letters, and biographical material. Findings from comparison of the SA profiles of Roosevelt and de Saint-Exupery indicated that they were basically similar, although Roosevelt was somewhat more of a doer/reformer and de Saint-Exupery more an originator of ideas. Implications of SA for education are discussed. (DB)

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A COMPARATIVE CASE STUDY OF SELF-ACTUALIZATION IN ELEANOR ROOSEVELT AND ANTOINE DE SAINT-EXUPÉRY

BY

CYNTHIA ANN TYSKA

B.S., University of Illinois, Urbana-Champaign, 1973

THESIS

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I. Introduction

Psychological health has been defined as freedom from inner conflict and emotional disturbance; but such a negative definition fails to identify the psychological structure of mental/emotional health. In 1945, Abraham Maslow took up the task of studying psychological health as a condition of mental vigor and emotional robustness (Lowry, 1973). Maslow reasoned that, beyond and above the resolution and attenuation of conflicts and earlier traumas, there must be strong and positive traits in the psychological structure of the individual that make for mental health; the individual must be actualizing her potential and this potential must be of the kind that gives rise to the deepest and the most revered human qualities. Maslow set out to study individuals who exemplified these traits; such individuals are rare but not impossible to find. His final study (Maslow, 1950) was a summary description of all the characteristics he was able to identify in this rare population of fully-functioning human beings.

Maslow's approach was a long-term naturalistic-type study which enabled him to discover behavior patterns and principles of conduct that were common to his select group of subjects (Maslow, 1950, 1970). In a global sense, Maslow described s-a[1] people as psychologically healthy individuals who are virtually free of disturbing neurotic or psychotic experiences, have their basic needs (physiological, belongingness, safety, love, esteem) satisfied, use their unique abilities to their fullest capacities and in positive ways, and are intrinsically motivated in all they do by values which are the transcendent Being-values of truth, beauty and justice rather than the Deficiency-values or basic needs. Self-actualizers represent the ideal in personality

[1]Throughout this thesis, s-a stands for "self-actualizing" and SA stands for "self-actualization."

development and mental health and epitomize sound moral and ethical judgment.

Maslow also described a particular cluster of traits that s-a individuals exhibit. The Being-values of truth, beauty and justice were among these traits. What Maslow did not include in his theory was a description of how SA develops in these individuals. Without an attempt to explain the development of SA, Maslow's "theory" is a mere empirical study and thus limited in general application. The theory of positive disintegration which describes and explains human emotional development in a structural way, fills the void in Maslow's theory because one of the developmental structures of TPD[2] represents the same autonomous values that are represented in Maslow's Being-values and, more importantly, describes the variables involved in shaping and enhancing these autonomous values. If, as Maslow suggested, SA is to be adopted as an ideal norm of mental health and human development, then an ample theoretical base from which research and application studies can be guided is needed. Accordingly, considering SA in relation to Maslow's conceptualization and TPD contributes to a fuller understanding of the SA phenomenon as well as yields greater significance for theory and application. The potential for successfully embodying Maslow's conceptualization of self-actualization with Dabrowski's theory of positive disintegration was demonstrated in a study by Piechowski (1978) which was inspired by the similar conception of value structure in both theories. This study is discussed in greater detail later, but two of its conclusions are relevant to the present discussion: (1) there was a correspondence between the descriptive terms of the theory of SA and TPD and

[2]Throughout this thesis, TPD stands for "theory of positive disintegration."

(2) Maslow's theory of SA "finds support in the framework of the theory of positive disintegration as an attribute of (one of its developmental structures)" (Piechowski, 1978, p. 232). In other words, there is not only a similarity between the two theories (which were developed independently of each other) but a complementary relationship as well. In this complementary relationship, TPD describes how an individual develops as a self-actualizing person and Maslow's theory of SA presents a description of a cluster of traits that are the outcome of the utilization of the developmental process described by TPD. Within the broader developmental structure of TPD, self-actualization gains theoretical relevance; that is, TPD provides the theoretical validity for Maslow's original study of SA (Dabrowski & Piechowski, 1977b). Both theories and relevant studies are described more fully in the next chapter.

Purpose of Study

Although Maslow studied people who exemplified the conditions of positive mental health and identified their common characteristics in a detailed and organized way, he never presented a demonstration case of a self-actualizing person. The primary purpose of this thesis was to present a demonstration case of SA, focusing on the trait cluster Maslow identified and assuming that SA developed in the manner described by TPD.

The present study is the second demonstration case of SA; the first was made by Piechowski (1978) of Antoine de Saint-Exupéry, a French aviator and writer, who came to represent a self-actualizer of the transcending type. (Maslow distinguished between two types of self-actualizing individuals: transcenders, who tend to be the originators of ideas--poets, seers, discoverers--and nontranscenders, who tend to be doers or reformers, i.e., those who work directly to improve this world.) More specifically, the primary purpose of this thesis was to present a case study of self-actualization of the nontranscending type using Eleanor Roosevelt, who Maslow identified as a self-

actualizing individual of the nontranscending type, as the subject. If Eleanor Roosevelt is an s-a individual then an indepth study of her should reveal a strong presence of the cluster of SA traits described by Maslow. In addition, if she is an s-a individual of the nontranscending type then a comparison of her with an s-a individual of the transcending type should reveal differences between them that would contribute to a more exacting differentiation of the two types of SA in Maslow's cluster of SA traits.

A second purpose of this thesis was to use the content analysis method developed by Piechowski. Piechowski's (1978) case study of Saint-Exupéry was conducted through a content analysis of materials written by and about Saint-Exupéry. Content analysis is not a new method of analysis in research or personality assessment, but it is also not as highly developed as other research or assessment methods, and consequently not used as often. The present study will contribute more rigor to, and add to the validity of, this research approach.

Implications for Education

> The trials and errors (of individuals at high levels of development) provide practical demonstration of the problems and possibilities of their solution that everyone has to face at each successive level of his development. Knowledge of their lives, their difficulties and their attainment provides guidance for the creation of one's own program of development (Dabrowski, Kawczak, and Piechowski, 1970, p. 109).

One objective of the "humanistic" trend in education is the enhancement of an individual's development through helping her realize and use the full development of her potential capabilities, and as already noted, this is one aspect of the self-actualizing phenomenon. Whether self-actualization per se, or merely some aspects of it are adopted as goals of education, successful implementation requires first a thorough understanding of the ideal being pursued. The current study presents a good foundation for such understanding;

the characteristics of a self-actualizing individual are presented in the context of her real-life activities and not a hypothesized version of what self-actualization should be. It shows what one can expect of self-actualization which has implications for what one should expect and plan for through educational goals and objectives in programs of moral, emotional and social development.

II. Theoretical Background and Review of Relevant Literature

The primary motivation behind Piechowski's (1978) study of Saint-Exupéry was not to present a demonstration case of SA but to carry out an analysis of the correspondence between Maslow's description of s-a people and the terms of Dabrowski's theory of positive disintegration (Dabrowski & Piechowski, 1977). The theory of positive disintegration rests on the idea that there are several clearly distinguishable personality structures which can be ordered in a developmental hierarchy of five levels. Each level represents one basic structure. An individual's personality is organized in terms of one of these structures. Development occurs if there is change from a lower level to a higher one. When such change occurs, the structures of the two levels exist side by side, so to speak, and in conflict because of the inherent incompatibility of the two structures (Dabrowski & Piechowski, 1977b).

Dabrowski's theory is a hierarchical theory of development in the manner of Kohlberg's (1971) theory of moral development and Loevinger's (1976) theory of ego development. The distinctive feature of Dabrowski's theory is that it has a thoroughly original conception of the nature of levels and, unlike the other theories, it identifies the dynamisms of change from a lower to a higher level. But these three theories are also complementary; Kohlberg's and Loevinger's present a more detailed description of the lower and by far the more common lower levels but are less precise in their description of higher levels of development, while Dabrowski's forte is the presentation of a very detailed description of the higher levels. These parallels and complementarities have been studied by Schmidt (1977).

Dabrowski's theory defines five levels of development (Dabrowski & Piechowski, 1977):

Level I:	Primary Integration
Level II:	Unilevel Disintegration
Level III:	Spontaneous Multilevel Disintegration
Level IV:	Organized Multilevel Disintegration
Level V:	Secondary Integration

Briefly, primary integration is a rigid and externally-oriented structure. Psychopathology and authoritarian personality are good examples of types of primary integration (Schmidt, 1977). Unilevel disintegration is a coreless, unstable structure that, in the extreme case, can be seen as virtually structureless as in the pathetic yet common cases of people who live to please others, who can cope with their inner pain only through drugs, alcohol, compulsive behaviors, nervous breakdowns, and the like. Multilevel disintegration emerges with an experience of "what is" in oneself against "what ought to be," generating an inner conflict of a distinctly moral nature. Level III is turbulent, intense, and fraught with risks of not knowing whether the higher level will ever be reached. Level IV emerges as a successful resolution of most of the battles where the inner powers are concentrated on integration and systematic progress toward final personality integration of the highest level. Level V is guided by strong action of the personality ideal. It is the level of saints and charismatic leaders free of self-interest, such as Dag Hammarskjöld. It is Level IV that corresponds the structure of self-actualization.

Theoretical Framework for Self-Actualization: The Structure of Level IV

The description that follows is taken from Piechowski (1978, pp. 209-210).

> The structure of Level IV consists of dynamisms which carry out different tasks in the course of an overall developmental transformation. These dynamisms are as follows: subject-object in oneself, which carries out the task of observation, evaluation, reflection on oneself and others; third factor, which carries out the task of setting and following internal standards; inner psychic transformation, which carries out the specific tasks of inner restructuring; self-control, which regulates development and keeps in check interfering processes; education-of-oneself, which carries out programs of systematic development; and autopsychotherapy, a subset of the former, which devises suitable methods (Piechowski & Gage, in preparation).
>
> Empathy, identification, self-perfection, and inner conflict acquire new aspects according to the structure of each level. At Level IV, empathy represents compassion and love that transcends differences, it embodies readiness to protect and help others, and profound concern over their destiny; identification represents accurate empathic understanding and acceptance of the feelings, perceptions, and problems of others who may be quite unlike oneself; self-perfection (an outgrowth of the creative instinct), represents the expectations of perfection in oneself, warfare with failures in fulfilling one's own standards, and joyful zest of the struggle; internal conflict represents feelings of incompleteness and nonfulfillment stemming from disappointment in search for perfection and the ultimate meaning of human existence, or from suffering associated with spiritual deprivation (Piechowski & Gage, in preparation).

While in Level III, the essential structure of the developmental process is represented by a split between "what is" and "what ought to be," in Level IV the structure is represented by the transformation "what ought to be, will be." The advancement of this structure toward secondary integration (Level V) involves another set of dynamisms: responsibility, or taking on tasks for the sake of others (and also for the sake of one's own development); autonomy, or the confidence in one's development as moving away from lower levels and becoming more strongly anchored in higher levels; authentism, or the hierarchy of universal values in action--the enactment of what one believes; and personality ideal, or the highest guiding level embodying all that one begins

to perceive one can authentically become (Piechowski & Gage, in preparation). This final transformation changes the "what will be" of Level IV into the new "what is" of a total and harmonious unification of personality structure. In the overall process of multilevel restructuring, subjection to governance of lower levels is replaced by the supreme harmony and autonomy of the highest levels. The lower levels are disassembled and are excluded from the structure of secondary integration; with their disappearance, regression to a lower level of functioning is not possible.

Correspondence Between Level IV and Self-Actualization

Dabrowski and Piechowski (1977) conducted a content analysis of a selection of letters and writings of Antoine de Saint-Exupéry. They collected materials consisting of 114 units that were rated according to the categories given by the theory of positive disintegration to identify the level of development the material represented. Based on the 85 units collected from his post-childhood years, 103 ratings were found for Levels III, IV, and V, and 80% of these were rated as representing Level IV and Level IV/V. The authors concluded there was evidence for a "fully established Level IV structure, and further, a continuity of transformation toward secondary integration (Level V)" (ibid., p. 198).

In a second study, Piechowski (1978) matched Maslow's (1970) descriptions of traits of SA with the 85 adult units that corresponded to Level IV and Level IV/V in the Saint-Exupéry material. The detailed analysis showed all of the statements in the Saint-Exupéry material were found to fit traits of SA. Each unit was matched with items in Maslow's description of each of the 18 traits of SA. Results showed that all of the 85 response units matched at least one of the SA traits. Since the Saint-Exupéry material fit into Level IV structure and the SA trait cluster, it was concluded that there is a one-to-one correspondence between Maslow's descriptive theory of self-actualization and Level IV

structure of the theory of positive disintegration. This study was also the first demonstration of all the traits of SA to be present together in one person and strongly argues for the coherence of the SA cluster of traits.

Traits of Self-Actualization

Maslow (1970) identified 18 specific characteristics that describe self-actualizing people; these were the criteria used by Piechowski (19[illegible]). A specific description of each of these characteristics is found in Appendix A. Apparent in these descriptions is the fact they are not well-bounded definitions; there are a number of overlaps. Therefore, they serve "...as essays on different aspects of the self-actualization phenomenon..." (Piechowski, 1978, p. 211). However, these overlaps should in no way weaken the structure of Maslow's theory, for constructs like personality characteristics do not have to be "physically" separate to form a theoretical structure; they need only be "conceptually" distinguishable from each other (Langer, 1967) in order to serve a useful function in the development of a theory.

For the present study, Maslow's original identification and description of s-a characteristics were adopted verbatim, as Piechowski (1978) also chose to do. Piechowski's only modification was in grouping the 18 traits into eight general categories of closely related characteristics. A summary description of these eight categories follows. (A detailed listing of descriptive items is presented in Appendix A.)

A. Autonomy & Superior Perception of Reality

This cluster includes:

1. More efficient perception of reality and more comfortable relations with it
2. Acceptance (self, others, nature)
3. Quality of detachment; need for privacy
4. Autonomy; independence of culture and environment; will; active agents
5. Resistance to enculturation; transcendence

Self-actualizing people are intrinsically motivated; that is, ultimate sources of satisfaction lie within them rather than in their environment. In addition, they act independent of the opinions and values of their environment (culture)--they are "ruled by the laws of their own character rather than society" (Maslow, 1970, p. 174). Although motivation and standards come from within, there is a noticeable lack of ego-involvement in themselves and whatever problems they choose to pursue; they are able to detach themselves from situations. Because of this detachment, they perceive concealed or confused realities easily, and bear judgments of people, ideas, etc., that usually prove to be "correct and efficient" (Piechowski, 1978).

B. Problem-Centeredness

This cluster includes:
1. Problem-centering
2. Discrimination between means and ends; between good and evil

Self-actualizing people are focused strongly on problems outside themselves. Their problem-centeredness comes from a sense of responsibility they feel for taking on a task for the sake of others, and concerns basic issues and eternal questions which they are able to see in the "widest possible frame of reference." Although they are fixed on achieving ends, they enjoy the doing as well (i.e., means) and can experience means as if they were ends themselves.

In terms of their values, their means/ends discrimination "reflects a strong discrimination of values" exemplified in terms of a strong, clear discrimination between good and evil, right and wrong.

C. Spontaneity

This cluster includes:
1. Spontaneity; simplicity; naturalness
2. Continued freshness of appreciation
3. Creativeness
4. Mystic experience; peak experience

Behaviors of s-a individuals tend to be simple, natural, and relatively spontaneous. They lack artificiality or straining for effect. They may act in conventional ways for another's sake or as long as no basic issues are

involved, but they are not internally conventional (e.g., thought or impulse) for they follow an autonomous code of ethics.

They can continuously appreciate and gain pleasure from the basic, everyday experiences of life often deriving ecstasy, inspiration, and strength from them. Some self-actualized individuals have peak or mystic experiences, i.e., "tremendous intensification of any experience in which there is loss of self or transcendence of it" (Maslow, 1970, p. 165).

Their creativeness is not necessarily of the special-talent kind but one that touches whatever activity they are engaged in, one that reveals the "universal and naive creativeness of an unspoiled child," one that employes their resourcefulness and imaginativeness in the service of beauty and other Being-needs.

D. Gemeinschaftsgefühl

This cluster includes:
1. Gemeinschaftsgefühl
2. Democratic character structure
3. Philosophical, unhostile sense of humor

Self-actualizing individuals have empathy, concern, and readiness to help other people. They have a basic underlying kinship with all people and "a genuine desire to help the human race" (Maslow, 1970, p. 165). They are unaware of or do not attend to class, race, religious, or educational differences (but perceive and appreciate fine discriminations among individuals based on their personality characteristics, skills, etc.)

Their humor is philosophical, thoughtful, usually intrinsic to a situation rather than added to it. They don't create or laugh at humor that demeans another person.

E. Interpersonal Relations

They tend to develop relations with other individuals or at least tend to be kind to or patient with almost everyone. In addition to this "democratic" type of interpersonal relations, they also develop deep, profound, exclusive

relations with a few individuals and have an especially tender love for children. When self-actualizing people have hostile reactions to others, they are either deserved or for the good of that person or another.

F. Imperfections

Self-actualizing people are not necessarily free of undesirable characteristics. They can have silly, wasteful, or thoughtless habits. They can experience temper outbursts, anger, extraordinary and unexpected ruthlessness, surgical coldness when this is called for, superficial vanity, pride, partiality to their own productions, family, friends. They can also be boring, stubborn, irritating, or selfish.

They also have experience(s) of guilt, anxiety, sadness, depression, etc., but Maslow pointed out that these arise from non-neurotic sources; that they are experienced in response to certain real situations and do not arise from personality sets or patterns that impose certain reactions whether a situation warrants it or not.

G. Value Structure & Self Actualization

Admittedly hard to define in and of itself, the value structure of self-actualizers is recognized through manifestation of other characteristics that they exhibit. The value structure is an outcome of the SA process. "The value structure of self-actualizing people...is 'automatically furnished' by the source trait of acceptance...and by the self-actualizer's 1) particularly comfortable relationship with reality, 2) his Gemeinschaftsgefühl, 3) his basically satisfied condition... and 4) his characteristically discriminating relations to means and ends" (Maslow, 1970, p. 176).

H. Resolution of Dichotomies

Another outcome of the SA process is a resolution of dichotomous tendencies in oneself. Self-actualizing people come to accept, instead of fight, contradictory and opposite traits in themselves. They experience a disappearance of

conflicts between pairs of opposites (e.g., instinct and reason, duty and pleasure, selfishness and unselfishness, spirituality and sensuality) which become united, working together for the person, rather than flailing one back and forth between them. Maslow (1970) cited 21 distinct pairs of opposites. The Resolution of Dichotomies is inherent in all of the SA traits (Piechowski, 1978).

As noted earlier, the conclusion of Piechowski's study in which a demonstration case of SA and relationship between Level IV of TPD and Maslow's SA criteria were established, is qualified. Maslow distinguished between two kinds of self-actualizers--those who experience peak experiences (peakers or transcenders) and those who don't (nonpeakers or nontranscenders)--Piechowski identified his subject as a peaker and, therefore, concluded that the isomorphic relationship between Level IV and self-actualization criteria holds only for self-actualizing individuals who are peakers (Piechowski, 1978).

Maslow (1970, 1971) identified peakers as self-actualizing individuals who, to a greater degree, tend to be originators of ideas--meditators, contemplators, aesthetic, emotional, experiencing; more metamotivated. They have peak or "aha" experiences "with illuminations or insights or cognitions which changed their view of the world or of themselves, perhaps occasionally, perhaps as a usual thing" (Maslow, 1971, pp. 282-283). To a greater degree, nonpeakers ("doers") tend to be more practical, more realistic and more effective doers, who work toward the betterment of lives usually through social, political, or missionary-type efforts. They tend not to have as many, if any, peak experiences. Saint-Exupéry was judged to be a peaker because he was a writer, thinker, contemplater of life (Piechowski, 1978). Although none of the units that Piechowski rated in his study refer to any direct peak experiences, a number appear to have an ecstatic quality. The demonstration case of self-actualization presented in this paper focused on a nontranscending, self-actualizing person.

In summary, the major objective of this thesis was to present a second demonstration case of self-actualization, using the criteria Maslow (1970) originally established. Because a relationship has already been established between the self-actualizing criteria and Level IV structure of the theory of positive disintegration, Maslow's self-actualization criteria can be used as a tool to assess the presence of Level IV structure in an individual. In choosing to study an individual proposed to be a self-actualizer of the nontranscending type, two objectives are being accomplished: (1) the differentiating characteristics between the two types of self-actualizers will become more clearly and specifically identified, and (2) the isomorphic relationship established between Maslow's theory of self-actualization and Dabrowski's theory of positive disintegration will be tested (indirectly) for a second time with a different type of self-actualizer.

III. Methodology

Content analysis of personal documents of an individual purported to be a nontranscending, self-actualizing person was the investigative procedure used in this study.

Procedure

The methodology of the present study tended toward the naturalistic rather than the conventional experimental mode of inquiry. Guba's (1978) study of various definitions of "naturalistic inquiry" led him to conclude that a study is more or less naturalistic depending on "...the extent to which the investigator places constraints upon antecedent conditions, on the one hand, and possible outputs on the other" (p. 9). In other words, the fewer manipulations of dependent and independent variables, the more naturalistic the study.

The units selected were written for purposes other than for this study; they were not contrived by the investigator; they existed long before the idea for this investigation germinated. The type of unit under study was chosen on the basis of several criteria, which again fits the naturalistic bend:

> The basic style of the naturalistic inquirer is selection. He does not manage the inquiring situation but uses it; he is less a stage manager than a member of the audience. He watches the entire play and then selects from it those aspects which he considers critical for his purposes. (Guba, 1978, p. 14)

For both the selection and rating of statements, repeated and continuous readings and screenings of the material were conducted. In this way, internal validity (what Guba calls intrinsic or internal adequacy) is more assured.

> ...internal adequacy is, to some extent, a function of the amount of time and effort which the naturalistic inquirer invests in repeated and continuous observation. (Guba, 1978, p. 65)

The stance of this investigation was also naturalistic, or expansionist. In addition to seeking information to answer questions previously set forth, the investigator expanded on the open-minded and exploratory nature of inquiry in such a way that allowed her to try to describe and understand other relevant phenomena that were uncovered in the process (Guba, 1978). Thus, the outcome of the study was intended to answer a question on the one hand and, should they present themselves, to discover uncontrived phenomena on the other.

Content analysis was the particular type of method used in this investigation. Written materials that primarily depicted spontaneous, uncalculated expression of memories, perceptions, emotional reactions or conflicts, dreams, values, etc., were perused. The content of the experience (that which the subject was talking about) was not crucial, but the manner in which the subject experienced her life was (Piechowski, 1975).

Selected statements were rated according to the manner of expression in a statement, not according to what the actual words of the statement were. Thus, in this study, "content" referred to the "manner of expression revealed in a statement."

The "analysis" was achieved by a rating procedure through which one recognized developmental variables (i.e., self-actualizing traits) in the selected statements (i.e., the manner in which the subject relates to her own experiences), and classified such statements according to one or more of these variables. Thus, one is describing some of the characteristics of the content material. In doing this kind of content analysis in which questions are "answered directly from a description of the attributes of content...the investigator is, in large part, freed from problems of validity..." because "the content data serve as a direct answer to the research question, rather than as an indicator from which other characteristics are to be inferred" (Holsti, 1968, p. 610).

Two trained clinicians were used as raters in this study. In order to appropriately rate the chosen statements, both raters needed to understand the basic theoretical and descriptive factors and implications of Dabrowski's theory of positive disintegration and Maslow's theory of self-actualization. Therefore, choosing a person to do ratings on the basis of understanding and utilizing the rating process alone was not sufficient for this kind of content analysis. Because of the complex materials that needed to be understood before rating procedures could begin, the investigator decided to be the primary rater in the study and chose another person with more experience in working with the two theories and this type of rating and analysis as the second rater. In addressing the issue of reliability between these types of raters, Scott stated that: "Two skilled clinicians could be expected to show a higher proportion of agreements than average coders (college students) in assigning protocols to categories descriptive of personality types" (Scott, 1955, p. 322). Holsti (1968) concurred by saying that the reliability of a study is a function of the rater's skills, insight and experience. He went on to say that for a content analysis study, there is no standard acceptable level of reliability; rather, the acceptable level of reliability depends on the context of a given research problem. Furthermore, "...as categories and units of analysis become more complex, they are likely to become both more useful and less reliable" (Holsti, 1968, p. 660).

Auditing, a method of gaining rating reliability in naturalistic inquiries (Guba, 1978), was used in this study. In this method, a second rater or judge "audits the work of the first much like an examiner audits the work of an accountant...a second judge should be able to verify that: (a) the categories devised by a first judge make sense in view of the data from which he worked, and (b) the data have been appropriately arranged into a category system" (Guba, 1978, p. 71). The auditor checks on the work of another person and does not conduct a blind set of ratings.

Such an in-depth analysis of written materials requires studying individuals one at a time; thus, the present study investigated the problem through a content analysis of written materials of one subject. A biography of the subject (Eleanor Roosevelt), that heavily relies on her written materials, was selected as the data to be analyzed. Statements were selected from the book and rated according to predetermined criteria: statement selection and statement ratings used different sets of criteria. Accepting Piechowski's (1978) conclusion of the correspondence between Level IV structure and Maslow's self-actualizing traits, only Maslow's descriptive criteria were used for the statement ratings in this study. After the rating procedure, ratings were grouped according to their respective categories and the data were analyzed.

Subject Selection

Since the object of this study was to test an individual for the presence of self-actualization, the subject should be someone who is generally believed to possess self-actualizing characteristics. Availability and accessibility of data are additional factors that needed to be considered in selecting such a subject. Choosing a public or historical figure, about whom there are written public documents, satisfies the latter criterion. Maslow identified nine public and historical figures for whom self-actualization was "fairly sure" (Abraham Lincoln, Thomas Jefferson) or "highly probable" (Albert Einstein, Eleanor Roosevelt, Jane Addams, William James, Albert Schweitzer, Aldous Huxley, Baruch Spinoza) (Maslow, 1970). It was assumed that choosing any one of these individuals as a subject would be adequate for this study. Subject selection for this study was considered in relation to who was selected for the first study. Saint-Exupéry (male; transcender) was the first subject of a self-actualization study using Maslow's criteria and the theory of positive disintegration (Piechowski, 1978). Choosing a nontranscender as a subject

would help to examine the relationship between self-actualization of the nontranscending kind and Level IV of the theory of positive disintegration. Although sex differences were not considered in this study, choosing a woman would prevent any bias or precedent of using only males for the study of self-actualization. (Since Maslow cited some men as nontranscending self-actualizers--e.g., Truman, Eisenhower--a sex-linked explanation for nontranscenders was eliminated.) Eleanor Roosevelt was the only woman cited by Maslow as an example of a nontranscending, self-actualizing person (Maslow, 1971). Therefore, Eleanor Roosevelt was chosen as the subject of this study.

Selection of Data Source

In analyzing a person according to the theory of positive disintegration, it has been the practice to use materials the subject has written that have the greatest potential of spontaneous expression of feeling and thought (Dabrowski & Piechowski, 1977; Piechowski, 1975, 1978), rather than use material that was written according to some kind of premeditated organization or plan. Allport (1942) long ago suggested that personal material--autobiography, letters, diaries--is the best source when examining complex personality structures through written materials.

An autobiography is one potential source for such data. Upon examining Eleanor Roosevelt's autobiography (1978), however, one finds the information in it presented in a very factual and didactic way, with a definite emphasis on an "objective" rather than a "subjective" approach. She wrote the book from the perspective of a historian, relating information from her unique position as a partner in the making of significant historical events. It fit the description of a scientific autobiography which has "clarity of conceptualization" but was "lacking in freshness and spontaneity" (Allport, 1942, p. 22), and was thus inappropriate for this kind of content analysis.

Biographical material would be the next best potential source of data. Two of her sons--James and Elliott--have each written biographical sketches of Eleanor Roosevelt. James Roosevelt (1976) gave his version of the personal lives of Eleanor and Franklin Roosevelt. His perceptions, experiences, and memories were the primary source of data for the biography. Elliott Roosevelt (1977) used his personal files and records and other sources that rely on her personal papers to recollect and recount his impressions of his mother, but provided no direct quotes by Eleanor Roosevelt in his book.

Joseph Lash (1973), a personal friend of Eleanor Roosevelt, wrote a biography of her that was based primarily on her private papers (memos, diaries, personal letters)-- records of spontaneous expression--and recorded interviews and her newspaper column (My Day). Not only was this biography focused on her point of view, but was also abundant in direct quotes from Eleanor Roosevelt herself. Thus, a pool of materials was available that provided the kind of information suitable for a content analysis of the underlying psychological structure.

In addition, Lash's book dealt exclusively with her life during her 17 years of widowhood, a time in which her son, Elliott, reported she matured as an individual. Elliott recalled his mother's reflection on her own life at age 61, just days after her husband, Franklin, died: "I lived those years very impersonally... It was almost as though I had erected someone outside myself who was the President's wife. I was lost somewhere deep down inside myself (Elliott Roosevelt, 1977, pp. 39-40)." Thus began the blossoming of Eleanor Roosevelt: during her 17 years of widowhood one witnessed the transformation of a shy, introspective wife who emerged from the shadow of her husband's career to eventually achieve her own ends and her own place in the world in the name of peace and justice (Elliott Roosevelt, 1977). It was for these reasons that Lash's biography was chosen as the major source of data for this study.

Selection of Statements (Rating Units)

The biography of Eleanor Roosevelt (Eleanor: The Years Alone) was read and screened four times for selection of the appropriate kind of statements. Statements made by her or paraphrased by others were selected if, in a general sense, they revealed spontaneous expression and conveyed or contradicted a global sense of self-actualizing characteristics. Maslow's (1970, p. 150) general criteria of SA were used for the latter. 1) "...full use and exploitation of talents, capacities, potentialities, etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing...have developed or are developing to the full stature of which they are capable...." 2) "This criterion implies also gratification, past or present, of the basic needs for safety, belongingness, love, respect, and self-respect, and of the cognitive needs for knowledge and for understanding...(feel) safe and unanxious, accepted, loved and loving, respect-worthy and respected, and (have worked out) their philosophical, religious, or axiological bearings." 3) "...absence of neurosis, psychopathic personality, psychosis, or strong tendencies in these directions."

After the first reading, 399 such statements were identified. During the initial statement selection, if there was any doubt about whether to include a statement, it was included. Thereafter, statements were eliminated if presence of a characteristic was questionable, or if special knowledge was needed for full understanding of the thought being conveyed (e.g., some statements of her political actions were difficult to rate without more political understanding on the part of the raters. Therefore, when this lack became apparent, the statement was eliminated). Further screening after the second reading left 229 statements; after the third screening, 212. The final count of statements was 197 after the fourth screening of the book.

Fifty of the 197 rating/context units did not contain direct quotes of Eleanor Roosevelt. Rather, they contained statements that were either paraphrased statements that another attributed to Eleanor Roosevelt, or another's own statements about Eleanor Roosevelt that were based on either their own observations of her or summarizations of material written about her (the author of the book was usually the person responsible for contributing the latter kind of statements). These 50 rating units provide a different perspective of Eleanor Roosevelt and it was suspected that they may also be a primary source for revealing her negative characteristics.

Size of Rating Unit

A search was made for particular themes (a singular assertion about some subject) conveyed in statements made by, or about, the subject. Although the ratings were based on one statement, the statement was not always within the confines of one sentence. A deliberate attempt was made to select statements that were one sentence long but two problems arose in doing this, both relating to the boundaries of a rating unit. The first problem was grammatical. Placement of a period to denote a sentence's end often was dependent on the writer's literary style rather than separation of distinct thoughts. Division of sentences and thoughts was sometimes arbitrary. Eliminating statements on this basis did not seem appropriate. Therefore, rather than strictly adhering to the one-sentence rule, it was used as a guide in finding the smallest amount of written material for each rating unit. In total, there were 19 rating units in which one rating was attributed to a 2-5 sentence cluster, rather than one sentence.

The second problem area related to the meaning of the rating unit. For some rating units, one cannot understand the message conveyed without also knowing what was said either before or after that statement. Therefore, wherever ambiguity of meaning arose because of quoting out of context, a

statement was presented with the minimal amount of contextual material so as not to detract from its intended meaning. This is the context unit. Two types of context units existed. One type consisted of several statements, each one of which had at least one rating, that were presented together because each one contributed to the meaning (context) of the other. The other type of context unit contained statements that provided meaning to the rated statement(s) but were not rated themselves. All rating units are presented in context (where applicable) in Appendix B.

Categorization of Rating Units

All self-actualizing categories (Appendix A) were considered in rating each statement. Thus, more than one rating was possible for each statement or rating unit.

Some statements that met the selection criteria did not fit into any of the existing categories. Instead of forcing these statements, or any of the categories, to fit, it was decided to establish potentially new categories and to decide their relevance and utility after the rating process was finished. Seven new categories were created this way. In establishing descriptions of these new categories, two criteria were considered: the meaning suggested by the rating unit(s) in question, and a dictionary description of the conceptual unit (which was applicable for all but one category--"using a negative experience in a positive way").

The Rating Process

First rating: selected statements from each of the 15 chapters in Lash's biography were rated in order of presentation (i.e., Chapter 1, Chapter 2, etc.) by the investigator (i.e., the first rater). Second rating: a second rater audited this first set of ratings by reading the statements, agreeing, or

disagreeing with their respective ratings, and offering suggestions for rating changes. The process of rating during the third, fourth, and fifth rating sessions was that of considering and reconsidering the statement ratings of the first and second rating sessions by the first rater. Statements were in random order in the third and fourth rating sessions and back to their original order of presentation for the fifth rating session.

Rater Reliability

There were 289 ratings after the first session; 347 after the second; 349 after the third; 349 after the fourth; and 342 after the fifth rating session. The second session was the one in which the second rater audited the 289 ratings from the first session. The auditor eliminated 25 ratings (9%) and changed 41 ratings (14%); in addition, he added 83 ratings [22% based on new count of 372 (289 + 83) ratings] to the original 289. During the third session, the first rater added three and eliminated one; no changes were made in the fourth session; and five were added and twelve eliminated in the fifth session.

IV. Presentation of Results and Discussion

In total, 342 ratings were procured from the 197 rating units. Figure 1 presents the relative standing of each general s-a category area according to their frequency counts. For each area, the total rating count was as follows:

A.	Autonomy & Superior Perception of Reality	86
B.	Problem-Centeredness	65
C.	Spontaneity	20
D.	Gemeinschaftsgefühl	36
E.	Interpersonal Relations	24
F.	Imperfections	44
G.	Values & Self-Actualization	41
H.	Resolution of Dichotomies	0
Z.	New Categories	26

A frequency count of each of these general areas divided into their respective subcategories is shown in Figure 2. This breakdown shows that two subcategories--Creativeness and Peak Experience--have no ratings. Among the subcategories, Problem-Centering (43) and More Efficient Perception of Reality (35) contain the largest number of ratings, while Quality of Detachment (6), Continued Freshness of Appreciation (6) and Philosophical, Unhostile Sense of Humor (6) contain the least. The seven new categories have one rating each except for Humility (11), Equitableness (9), and Self-Discipline (2).

Fifty of the 197 rating units (25%) were not quotes of Eleanor Roosevelt. These 50 units contained 83 (24%) of the 342 total number of ratings. Imperfections (F) received 31 of its 44 ratings from these units.

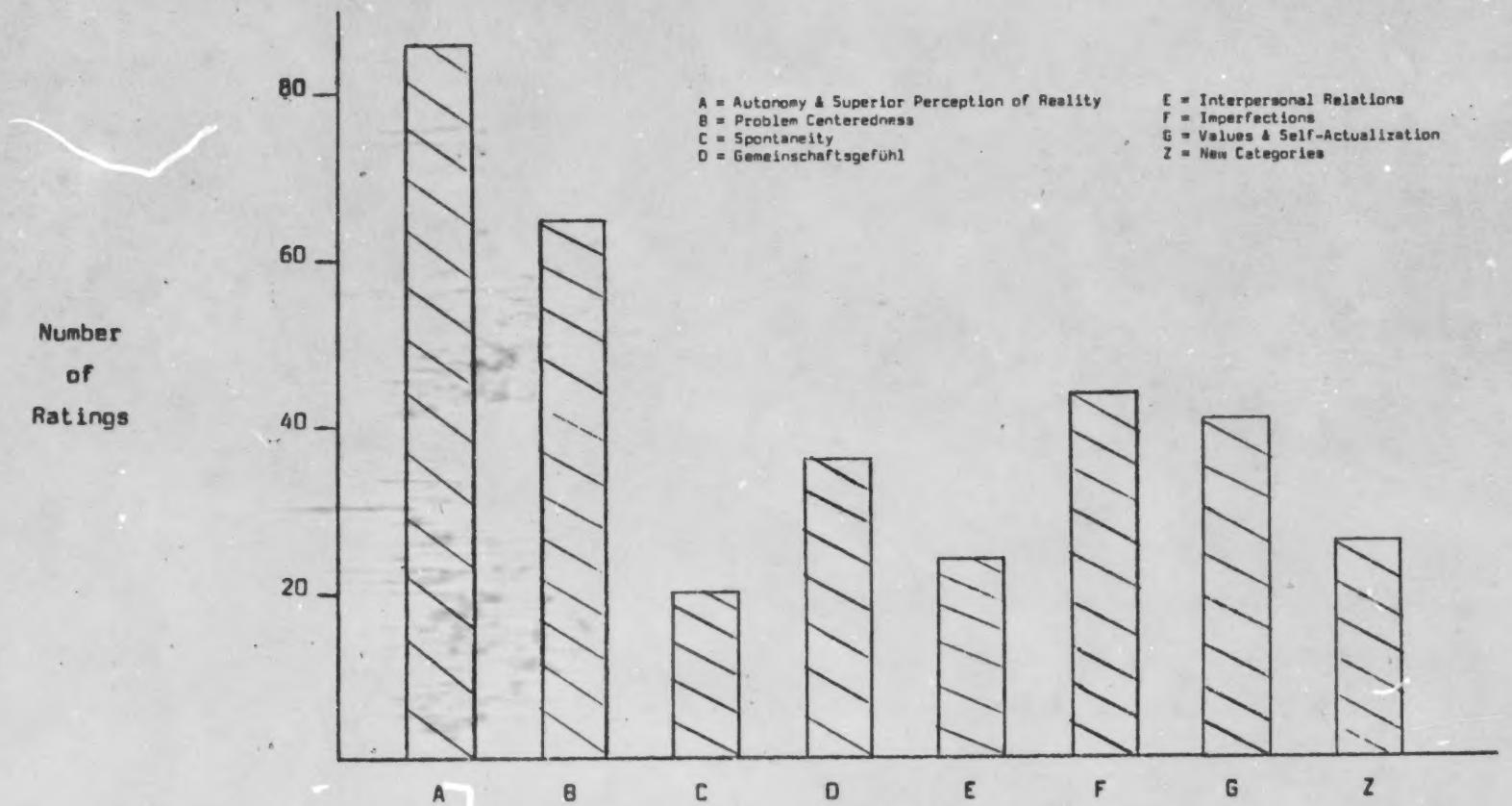

FIGURE 1

Distribution of Ratings for Characteristics of Self-Actualization: General Categories

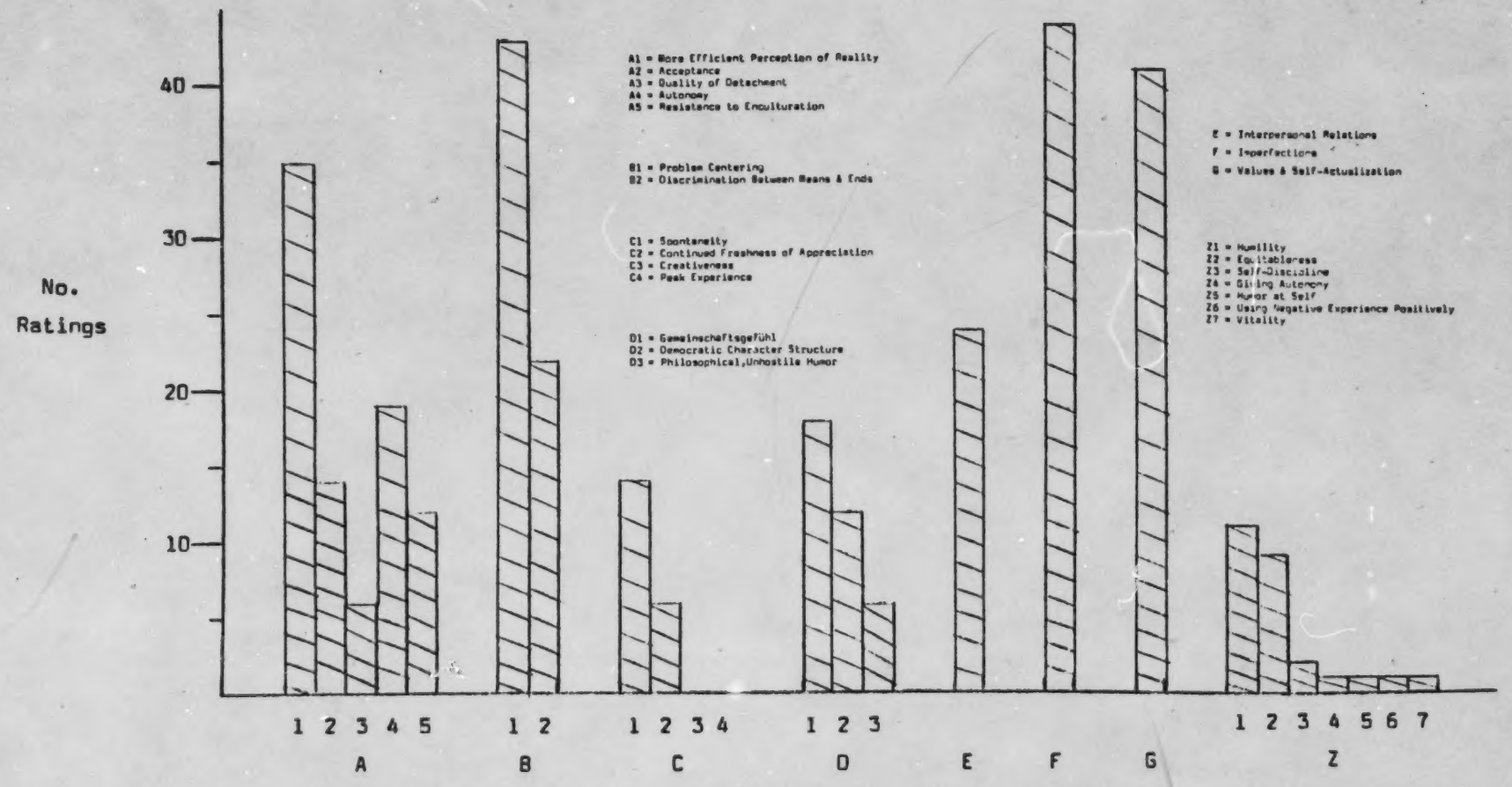

FIGURE 2

Distribution of Ratings for Characteristics of Self-Actualization: Specific Categories

Two Types of Self-Actualizers

Self-actualization ratings were found for Eleanor Roosevelt for each of Maslow's categories except Creativeness (C3) and Peak Experiences (C4). Ratings were also found for one of the two categories--Values and Self-Actualization (G)--that depict outcomes of SA. In addition, the other outcome category--Resolution of Dichotomies (H)--was directly implied in Units 38 and 44. When the ratings in each category were compared with Saint-Exupéry's ratings, one finds that they share a strikingly similar trait pattern as portrayed in Figure 3 (Note: categories G and Z were not included in Figure 3 because they were not rated in the Saint-Exupéry study). To make this comparison, the percentage of the number of ratings in each category to the total number of ratings was computed. These percentages for both Saint-Exupéry and Eleanor Roosevelt are presented in Table 1.

Because of the spread of ratings in almost all SA categories, the wealthy accumulation of ratings, and the similar pattern of ratings with Saint-Exupéry, it was concluded that this content analysis study of Eleanor Roosevelt revealed that she met the criteria for being a self-actualizing person.

Maslow identified Eleanor Roosevelt as a nontranscending self-actualizer. Can Maslow's categories of SA distinguish between a transcender and a nontranscender through the ratings of this study? The answer to this question required a closer comparison of the rating units in the present study with those in Piechowski's (1978) study of Antoine de Saint-Exupéry who was judged to be a transcender. Ratings for Mystic/Peak Experiences, Problem-Centering and Imperfections were compared.

Ratings for Mystic/Peak Experiences

One distinguishing characteristic of transcenders is that they have more peak experiences than nontranscenders (if the latter have any). In the present

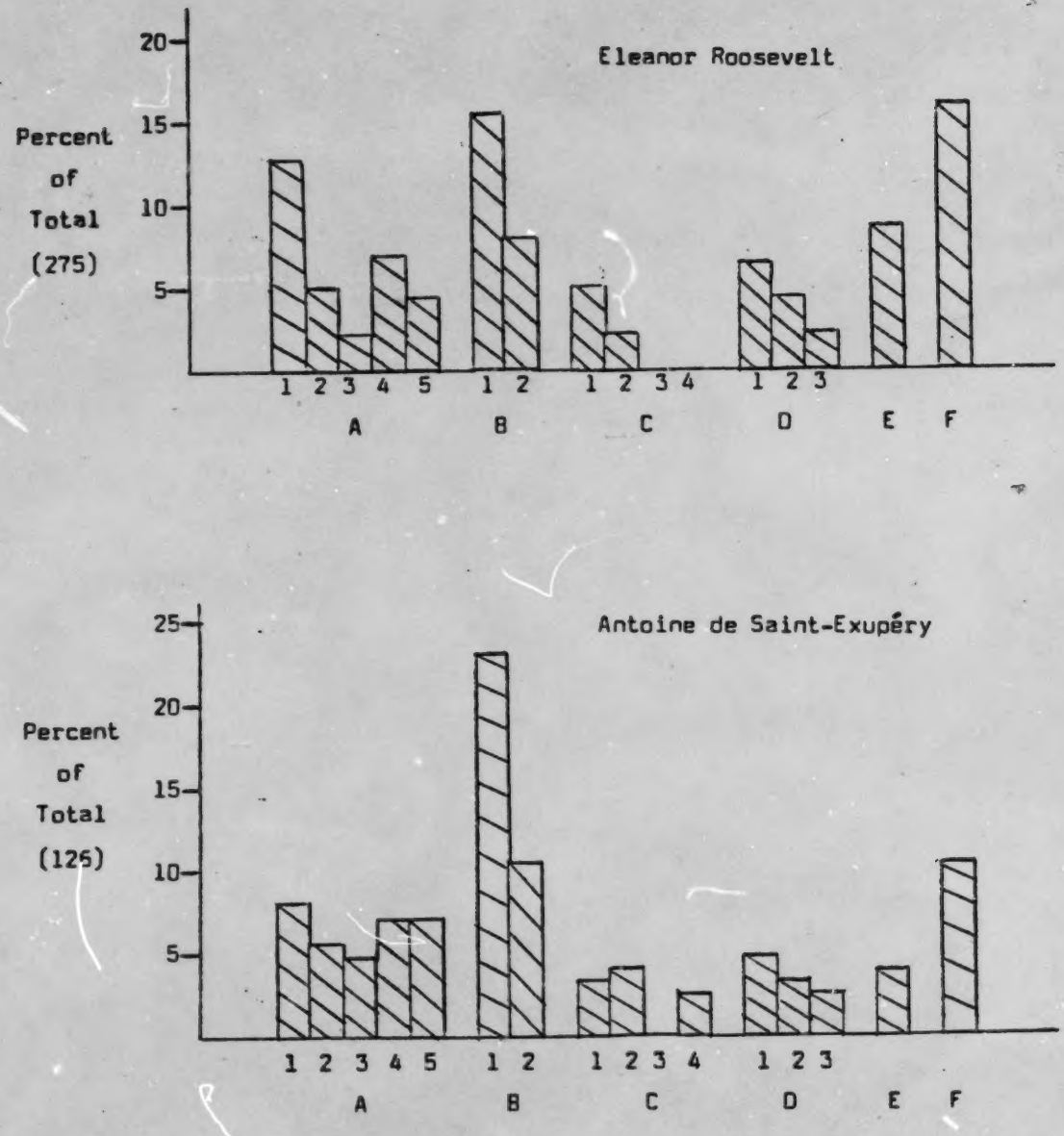

FIGURE 3

Comparison of Rating Distributions for Characteristics of Self-Actualization:

Antoine de Saint-Exupéry and Eleanor Roosevelt

A1 = More Efficient Perception of Reality
A2 = Acceptance
A3 = Quality of Detachment
A4 = Autonomy
A5 = Resistance to Enculturation

B1 = Problem Centering
B2 = Discrimination Between Means & Ends

C1 = Spontaneity
C2 = Continued Freshness of Appreciation
C3 = Creativeness
C4 = Peak Experience

D1 = Gemeinschaftsgefühl
D2 = Democratic Character Structure
D3 = Philosophical, Unhostile Humor

E = Interpersonal Relations

F = Imperfections

TABLE 1

Comparison of Rating Distributions for Characteristics of Self-Actualization
Based on Percentage of Total Ratings

Saint-Exupéry		Self-Actualization Categories*	Roosevelt	
No. Ratings	% Total Ratings		% Total Ratings	No. Ratings
10	8.0%	A1	12.7%	35
7	5.6	A2	5.1	14
6	4.8	A3	2.2	6
9	7.1	A4	7.0	19
9	7.1	A5	4.4	12
29	23.0	B1	15.6	43
13	10.3	B2	8.0	22
4	3.2	C1	5.1	14
5	4.0	C2	2.2	6
0	0	C3	0	0
3	2.4	C4	0	0
6	4.8	D1	6.5	18
4	3.2	D2	4.4	12
3	2.4	D3	2.2	6
5	4.0	E	8.7	24
13	10.3	F	16.0	44
126**	100.2%		100.1%	275***

* See Appendix A for explanation of category codes

** Based on 85 adult units

*** Based on 175 units

study, there were no ratings for Peak Experiences which appeared to be an empirical confirmation of Maslow's assertion that Eleanor Roosevelt was a self-actualizer of the nontranscending type. However, further scrutiny cast doubt on this conclusion, which was based solely on the absence of ratings in the Peak Experiences category. There were only three ratings in this category for Saint-Exupéry. Piechowski (1978) concluded that Saint-Exupéry was a transcender, but did not establish the relationship between this assertion and the ratings he found in the Peak Experiences category. Instead, he relied on a more global approach: he relied on expressions of intense idealism and universal empathy conveyed in the rating units as a whole for realizing Saint-Exupéry's mode of experiencing, which he identified as having a "mystical quality." If he did not base his conclusion on the ratings found in the Peak Experiences category, this category may be deficient in identifying and discriminating the transcendent quality conveyed in the global definition of transcendence. Until the nuances, or lack thereof, of the Peak Experiences category are more fully investigated, conclusions about whether an s-a individual is a transcender or nontranscender based solely on ratings or lack of ratings in this category cannot be made. The SA category of Peak Experience (C4), as defined by Maslow's (1970) initial classification system, does not appear to help distinguish between transcenders and nontranscenders in a content analysis of written materials.

The Peak Experiences category may become more discriminating if it had more explicit criteria defining it. In a later work on self-actualization, Maslow (1971, pp. 283-294) talked about transcenders versus nontranscenders (peakers vs. nonpeakers) as having "more of" almost everything. In this reference, he enumerated 24 features of transcenders, and claimed that nontranscending self-actualizers do not have, or have less of, these 24 characteristics. These classifications were based on Maslow's perceptions obtained

empirically although not through normal scientific procedure. His assertions are, therefore, speculative. A worthy task would be to systematically analyze these 24 characteristics in such a way that they, too, could be incorporated into Maslow's listing of self-actualization traits under the category of Peak Experiences. Such a pursuit could help identify qualitative differences in transcending and nontranscending characteristics which would give concrete meaning to, and perhaps eliminate the necessity to use, such vague descriptions as "Transcenders have more of almost everything."

As Maslow's explanation of these differences presently exists, much refining needs to be done before all of the 24 characteristics can be used in an empirical test. However, a couple are sufficiently differentiated to be used for illustration purposes. The first of these concerns a certain kind of sadness a transcender experiences over another's shortcomings:

> ...the transcenders are less 'happy' than the healthy ones (i.e., nontranscenders)....They can be more ecstatic, more rapturous, and experience greater heights of 'happiness'..." but "...they are as prone and maybe more prone to a kind of cosmic-sadness or B-sadness over the stupidity of people, their self-defeat, their blindness, their cruelty to each other, their shortsightedness...(Maslow, 1971, p. 288).

An example from Saint-Exupéry's material illustrates this description. Initially enraptured by the beauty of a child and his possible bright future, Saint-Exupéry saddens when he begins to think that the child's potentials, as well as all of mankind's, might not be fulfilled:

> ...as Saint-Exupéry was walking through the third-class carriages of a train laden with shapeless, ugly Polish emigrants returning home from France, his eye was caught by the face of a beautiful child, a miracle of delight and grace. "I bent over the smooth brow, over those mildly pouting lips, and I said to myself; this is a musician's face. This is the child Mozart. This is a life full of beautiful promise. Little princes in legend are not different from this. Protected, sheltered, cultivated, what could not this child become? It is the sight, a little bit in all these men, of Mozart murdered. Only the Spirit, if it breathes upon the clay, can create man." (quoted in Piechowski, 1978, p. 199, unit 90)

This is an example of Saint-Exupéry's happiness and sadness tied into the same situation.

Maslow did not explicitly describe what a nontranscender was in terms of this "sadness" characteristic, but for the present discussion it is assumed that he meant that nontranscenders do not experience, or experience less of, this cosmic-sadness when in situations in which people display their stupidity, self-defeat, blindness, cruelty to others, shortsightedness, etc. If this assumption is true, Eleanor Roosevelt can be identified with this nontranscending characteristic, as the following statement exemplifies:

> Mme. Pandit was furious that the students (of India) should undertake to cross-examine Mrs. Roosevelt. 'Don't worry about it,' Mrs. Roosevelt sought to reassure her. 'I have been booed for 15 minutes at a time--it doesn't bother me. And their questions are things I have been through before; it sounds just like the Youth Congress back home'...(unit 130).

Saint-Exupéry's sadness and Eleanor Roosevelt's optimism in situations that expose another's shortsightedness, etc., are exemplified in other rating units as well.

Further research will need to investigate exactly what Maslow meant by transcenders being "less happy" than nontranscenders. One speculation is that given the same situation as the above, for example, a nontranscender might not reflect on the situation in the same sad way.

Another characteristic Maslow proposed to differentiate transcenders from nontranscenders concerned their self-identities:

> ...the transcenders...find it easier to transcend the ego, the self, the identity, to go beyond self-actualization...the description of the healthy ones is more exhausted by describing them primarily as strong identities, people who know who they are, where they are going, what they want, what they are good for, in a word, as strong Selves, using themselves well and authentically and in accordance with their own true nature... (transcenders) are certainly this; but they are also more than this (Maslow, 1971, p. 292).

What Maslow meant by "more than this" was not very clear. However, the following passages from Saint-Exupéry reveal a sense of what "more" Saint-Exupéry expected from life.

> Life is that which tends towards more improbable states of existence (quoted in Piechowski, 1978, p. 195, unit 67).
>
> ...There is one problem, only one: to rediscover that there is a life of the spirit which is still higher than the life of the mind... (quoted in Piechowski, 1978, p. 201, unit 109).

For this characteristic, Maslow presented a more elaborate description of the nontranscender and, as the following statement of Eleanor Roosevelt demonstrates, the nontranscender knows who she is, where she is going, what she wants, and what she is good for:

> ...I believe that all that you go through here must have some value, therefore, there must be some reason...whatever the future held you'd have to face it when you came to it, just as whatever life holds you have to face it in exactly the same way...as long as you did the very best that you were able to do, then that was what you were put here to do and that was what you were accomplishing by being here.
>
> And so I have tried to follow that out--and not to worry about the future....You have to accept whatever comes and the only important thing is that you meet it with courage and with the best that you have to give (unit 197).

While Eleanor Roosevelt talked of the future in concrete terms, Saint-Exupéry transcended such concrete levels of both present and future in his quest for a higher state of consciousness in spirituality.

Material from both Saint-Exupéry and Eleanor Roosevelt, representing a transcender and nontranscender respectively, fit the descriptions cited above. This is one indication that the 24 transcending characteristics have the potential for discriminating between transcenders and nontranscenders for the category of Mystic/Peak Experiences. The next step, then, is to analyze and apply these characteristics in a study to see if, as a whole, they can contribute significantly to Maslow's present categories of SA and particularly the category of Peak Experiences.

Ratings for Problem-Centering

Another way of distinguishing transcenders from nontranscenders is through the ratings of their Problem-Centering (B1). In general, a comparison of the statements that were rated in Problem-Centering in the Saint-Exupéry study and the present study of Eleanor Roosevelt revealed the statements of Eleanor Roosevelt were more likely to be task-oriented and situated on particular kinds of concrete problems, whereas the statements in the Saint-Exupéry study were problem-oriented in a general philosophical, visionary sense, indicating less of specific, "grounded" kinds of problems.

Upon closer examination of the units rated for Problem-Centering, there were different patterns of experiencing for Saint-Exupéry and Eleanor Roosevelt. However, in one area they were very similar. Both are close in task orientation when they talk about the necessity to live life, to do something. For example:

Saint-Exupéry
I take a plane up four times a day. I'm in the first rate form, and that makes it all the harder, for they want to make me an instructor, not only in navigation but in the piloting of heavy bombers. And I can say nothing, I'm gagged. Save me. Get me sent to the front in a fighter squadron. You know very well that I've no liking for war, but it's impossible for me to remain at the rear and not take my share of the risks....It's disgusting to pretend that "people of value" should be put in a safe spot. One must participate if one is to play a useful part... (unit 97)

(other units: 36, 37, 66, 94, 96)

Eleanor Roosevelt
"I suppose I should slow down," she acknowledged when children and friends remonstrated with her, but to reporters on her seventy-seventh birthday she said, "I think I have a good deal of my Uncle Theodore in me, because I could not, at any age, be content to take my place in a corner by the fireside and simply look on. Life was meant to be lived. Curiosity must be kept alive. The fatal thing is the rejection. One must never, for whatever reason, turn his back on life" (unit 173).

(other units: 144, 172, 194, 197)

From this point, Saint-Exupéry becomes more philosophical, spiritual, and visionary while Eleanor Roosevelt becomes more concrete in both thought and action. This contrast was apparent in Saint-Exupéry's response to the death of a friend compared with Eleanor Roosevelt's talk of her children:

> Saint-Exupéry
> Bit by bit, nevertheless, it comes over us that we shall never again hear the laughter of our friend, that this one garden is locked forever against us. And at that moment begins our true mourning, which, though it may not be rending, is yet a little bitter. For nothing, in truth, can replace that companion (unit 78).
>
> (other units: 69, 79)
>
> Eleanor Roosevelt
> More than achievement, "I treasure the love of my children, the respect of my children, and I would never want my children or my grandchildren to feel that I had failed them (unit 147).

Spirituality and existential questioning permeate the remaining problem-centered units in the Saint-Exupéry study.

1. Saint-Exupéry felt that spirituality, not material existence, gives meaning to human life.

> Priority of the masses over the elite? Never. Priority of matter, of standard of living over the spirit? Never. Priority of logic over a certain human irrationality? Never. Affiliation into the socialistic doctrine of those who burned the churches and spitted on aristocracy? Never. And what enlightened French Communist would dare defend these points of view? (unit 56).
>
> Ah General, there is but one problem, one sole problem for the world--how to give men back a spiritual significance, spiritual anxieties. How to rain down on them something resembling a Gregorian chant. One can no longer live without poetry, color, or love. Simply to hear a village song from the XV century is enough to measure the extent of the decline. All that is left today is the voice of the propaganda robot (pardon my frankness) (unit 108).
>
> (other units: 57, 60, 82, 99, 105, 106, 109, 110)

2. Saint-Exupéry posed existential questions and questions on the essence of human life.

> The essential, most often, has no weight. The essential here, in appearance, was but a smile. A smile is often the essential. One is paid by a smile. And the quality of a smile can make us die. Nevertheless, because this quality has delivered us so well from anguish for the present times, has granted us a certainty, hope, peace, today, in order to try to express myself better, I must also tell the story of another smile (unit 73).
>
> (other units: 72, 74, 81, 100, 104, 106, 107)

3. Destruction of human potential through material existence and routine bothered Saint-Exupéry.

> "...You, like a termite, built your peace by blocking up with cement every chink and cranny through which the light might pierce. You rolled yourself up into a ball, into your genteel security, in routine...You chose not to be perturbed by great problems, having trouble enough to forget your own fate as a man." And he thought, with pity, "no one ever helped you to escape" (unit 91).
>
> (other unit: 90)

On the other hand, most of the remaining problems Eleanor Roosevelt attacked were those that exist in her world of work and were problems that lead to action.

1. Eleanor Roosevelt felt a sense of duty for herself to:

   a) directly help others:

   > ...In fact, I am relieved at not having to go, but I felt it my duty to make the inquiry if I could in any way be helpful (unit 54).
   >
   > (other units: 26, 134)

   b) assist in implementing other's decisions:

   > ...If the U.N. is going to be an instrument for peace, now is the crucial time to strengthen it (unit 76).
   >
   > (other units: 2, 101, 145)

c) stand by and act on the principles she believes in:

> ...and we (U.N. members) should aim at being so right that the majority will be with us and we can stand having among us those who do not agree (unit 30).
>
> (other units: 63, 74, 149)

2. Eleanor Roosevelt proposed specific, concrete solutions that were related to problems that she has had to deal with, especially through her U.N. post.

> "...I am sorry that Governments in all parts of the world have not seen fit to send more women as delegates, alternates, or advisors to the Assembly," she wrote in her column. "I think it is in these positions that the women of every nation should work to see that equality exists" (unit 27).
>
> To those who attacked her for having talked with the Soviet premier, she said: We have to face the fact that either all of us are going to die together or we are going to learn to live together and if we are to live together we have to talk (unit 157).
>
> (other units: 11, 22, 23, 25, 39, 55, 56, 60, 81, 84, 127, 139, 141, 155)

3. Eleanor Roosevelt viewed herself as a tool (means) for accomplishing specific ends.

> The American Association for the U.N. is really commercializing (my 70th birthday) and I have permitted them to do so because I would like to see them clear themselves of debt...(unit 146).
>
> ...People saw that I was in pain and we raised more money... (unit 179).
>
> No amount of argument ever changes what your Russian delegate says or how he votes. It is the most exasperating thing in the world, but I have made up my mind that I am going through all the arguments just as though I didn't know at the time it would have no effect. If I have patience enough, in a year from now perhaps the Russians may come with a different attitude (unit 34).
>
> (other units: 6, 20, 82, 88, 98, 140, 148)

The different modes of experiencing life were revealed very explicitly in the units used in Problem-Centering ratings for both Saint-Exupéry and Eleanor Roosevelt. Although both are philosophical, problem-centered, concerned with universal problems, and action-oriented, Saint-Exupéry tended to think about the problems differently. He thought of them more in terms of universal principles, incorporating the outer world into his inner world; thus, problems tended to be defined more "subjectively." Eleanor Roosevelt identified a problem, acknowledges the fact that the problem has to be faced and that the work must be done, and set out to work on the problem. Of course, she thought about the problem but the consistent reflection, extent of internalization, and retreat to universal principles did not appear in Eleanor Roosevelt's statements rated for Problem-Centering. Thus, this more philosophical, spiritual quality which Maslow identified with transcenders has been confirmed in the present subject comparison in terms of the units rated for Problem-Centering.

Thus, the qualities of transcenders and nontranscenders, as represented here by Saint-Exupéry and Eleanor Roosevelt respectively, can be differentiated in a content analysis study of written materials if the ratings of Problem-Centering (B1) are analyzed individually for their content in terms of Maslow's global description of transcender and nontranscenders. But again, further studies are needed to validate or invalidate this method of analysis.

Ratings for Imperfections

Most of Eleanor Roosevelt's Imperfection (F) ratings were generally negative actions or attitudes towards another individual. These ratings fell into three general groupings. The gist of the first grouping consisted of traits indicative of a cutting, bitter outlash on others: bitterness (units 167, 168, 195), revengefulness (units 159, 161), ruthlessness (units 160,161), sarcasm (units 50, 191), hostility (unit 94), defiance (unit 171), anger (unit 195), resentment (unit 167), and petulance (unit 162).

A second major area of Imperfections related to her ability to "stand-off" from others; in other words, the negative aspects of the quality of detachment: stubbornness (units 71, 171, 187), independence of others' opinions (units 164, 165, 187), evasion (unit 168), "surgical coldness" (unit 163), and "heartlessness" (unit 169).

The third major Imperfection area related to Eleanor Roosevelt's biases and lack of acceptance: partiality to her own family (units 94, 109, 112, 114, 116, 152, 158) or friends (unit 183), prejudice (units 80, 103, 164, 165, 171), and lack of acceptance (unit 120).

Six of her remaining Imperfection ratings emphasized inner experiences: depression (units 111, 120, 134, 192), anxiety (unit 186), and compliance with outside pressure (unit 93). Finally, one rating indicated an inappropriate use of "discrimination between means and ends" (unit 93).

Except for one rating ("surgical coldness"), Saint-Exupéry's imperfections were of different kinds of internal suffering: internal strife and conflict (seven ratings), sadness (two ratings), anxiety (two ratings), guilt (one rating), and self-castigation (one rating).

Saint-Exupéry's Imperfection ratings were predominated by internal suffering and turmoil. Eleanor Roosevelt's Imperfection ratings indicated some internal suffering (depression, anxiety) but also revealed a wealth of other kinds of Imperfections that did not exemplify Saint-Exupéry. Most of Eleanor Roosevelt's Imperfection ratings revealed harsh, verbal attacks against others; a negative kind of detachment from others; and unfounded biases for or against others. Thus, in general, one major difference in imperfections appears to be the person who is the object of "attack:" for Eleanor Roosevelt, it was usually other individuals, for Saint-Exupéry, it was himself.

A second major difference related to the subject's mode of experiencing. Eleanor Roosevelt revealed her concreteness here once again. Her reactions to individuals were limited to an attitude about the person or action taken in response to the person. For example, after John F. Kennedy was elected President of the United States,

> Mrs. Roosevelt was unhappy that he did not appoint Stevenson as secretary of state. His failure to do so may have been a factor, as well as her aversion to Joe Kennedy, in her insistence on sitting with a few friends in the stand below the inaugural platform instead of coming to the presidential box, as he had invited her to do. He wanted her at his side, Kennedy had written. She preferred to sit where she could see better, she replied. So she came early and sat in the twenty-degree cold wrapped in a mink coat and an army blanket (unit 171).

On the other hand, Saint-Exupéry once again revealed his propensity to philosophize about the human condition, even when he was talking about or to one person. In general, he extrapolated an attribute or experience of a person, talked of it in a universal sense, and then pondered the disheartening effects of the situation:

> I cannot stand anymore of being unable to find what I am looking for in someone and I am always disappointed when I discover that a mentality which I thought would be interesting is just a mechanism easy to unravel and I feel disgusted. I bear a grudge against this person. I eliminate a lot of persons and people and I cannot help it (Piechowski, 1978, p. 193, unit 45).

Some definite distinctions between Saint-Exupéry and Eleanor Roosevelt in relation to their imperfections were apparent. Mode of experiencing once again differentiated Saint-Exupéry (the mystic) from Eleanor Roosevelt (the doer) and an internal (Saint-Exupéry) versus external (Eleanor Roosevelt) orientation also distinguishes them. However, whether either or both of these distinctions can be generalized to transcenders versus nontranscenders is speculative at this point until more evidence is brought to bear on the subject.

New Categories of Traits for Consideration

Another outcome of this study was the possible addition of some new categories to Maslow's listing of traits of self-actualization. As previously noted, 26 ratings were attributed to traits indicative of SA, but not included in Maslow's categories. Four of these new categories--Giving Autonomy, Humor at Self, Using a Negative Experience in a Positive Way, Vitality--received one rating each; a fifth--Self-Discipline--received two ratings.

Self-Discipline (a state of order based upon submission to rules, in this case, internal rules) may be related to Problem-Centering (B1) ("have some mission in life; some task that they feel is their responsibility, duty, or obligation...") because it is the rule of keeping on-task that is of central importance. Two statements were rated in this category:

> She had made self-discipline a ruling principle in her life. I have a great objection to seeing anyone, particularly anyone whom I care about, lose his self-control, she wrote, explaining that she had seen what lack of it had done to her father, her brother, and her Hall uncles....She had always subordinated immediate gratification to duty and long-range purposes... (unit 120).

> It was an unbreakable rule that engagements must be kept, equally so that letters must be answered. Late at night, just as she had done in Washington, she went over the fifty to one-hundred letters that Tommy still put aside for her daily (unit 105).

Using a Negative Experience in a Positive Way (being able to find and experience some good in a painful or hurting event) best fits with Problem-Centering (B1) because she is viewing the experience with a wider frame of reference. The one statement that was rated under this category is as follows:

> "...People saw that I was in pain and we raised more money..." (unit 179).

Giving Autonomy (deferring to another and setting the condition for the other to determine a judgment, opinion, etc.) indicates a sense of fairness or equitableness and may best fit in with another new category, Equitableness (which is discussed shortly). The statement rated under this category is as follows:

> There was one tribute to FDR about which she could say nothing--that dealing with whether or not to locate UN headquarters at Hyde Park (Roosevelts' family residence). 'I have been particularly careful to express no preference on the subject whatsoever...and to stress that the government is the owner, not the family' (unit 19).

Vitality is a kind of force or thrust towards living. The statement rated under this category is one which relates to Eleanor's reactions after a hospitalized illness towards the end of her life.

> But then her spirits began to revive. She was permitted to get out of bed for a half hour. She found herself interested again in the newspapers. Why had not Maureen brought the mail, she wanted to know one day. Maureen produced two fat brown envelopes. 'Oh, you are efficient,' she beamed (unit 193).

Vitality has the characteristics of Spontaneity (C) but does not quite fit into any one of its four subcategories: Spontaneity, Simplicity, and Naturalness deal with a mode of behaving; Continued Freshness of Appreciation deals with an attitude of appreciation for the small things in life; Creativeness with a perspective on life; Peak Experience with transcendence of self. Perhaps with more evidence from other studies, Vitality could become a subcategory of Spontaneity (C).

Humor at Self is the ability to perceive, enjoy, or express what is comical or funny in oneself. The rating unit under this category is as follows:

> She was indulgent toward her young friends, more so, often, than toward her own children. Al Lowenstein was frequently late and sometimes turned up with acquaintances whom he had not asked whether he could bring. She had a double standard, Maureen gently complained--stern in these matters with her children, easygoing with people like Al. 'By now, Maureen,' she said, twinkling, 'you ought to know me well enough to know that I like young men' (unit 183).

Humor at Self most closely fits Acceptance (A2) because the humor implies an acceptance of her own human nature with all of its shortcomings.

Humility received 11 ratings, seven of them describe one kind of humility and four another kind. The first kind of humility was that of showing deference to another person. On a number of occasions, Eleanor Roosevelt took respect

shown her as meant for Franklin or the U.S. For example, when the people of Karachi knelt in the streets when she passed, she commented: "That's not for us...That's for someone of importance who is arriving..."and upon reflecting on the event later, she commented, "I hadn't realized how they cared about Franklin" (unit 128). This clearly indicated that she did not believe they were showing respect for her. Units 1, 18, and 135 refer to FDR in a similar manner. Another example of this kind of humility:

> She was as popular and beloved as ever. When she came into the Convention Hall, all heads turned, people stood up, and there was an ovation. She quickly took her seat and began fiddling with her purse. David nudged her. 'It's for you.' 'You have to get up.' Under protest, she did, but sat down quickly. 'It was rude to interrupt the speaker on the platform,' she said, and later wrote him an apology (unit 166).

The other kind of humility which Eleanor Roosevelt manifested was that of diverting attention from herself. In the four ratings that fit here, she is humble about herself and her presumed significance. Following is an example of this kind of humility.

> In 1962, President Kennedy nominated her for the Nobel Peace Prize for her work in connection with the Declaration of Human Rights. She was 'overcome,' she wrote him, and 'grateful...but I shall not be surprised in the least if nothing comes of it...(unit 42).
>
> (other units: 7, 78, 174)

Neither of these descriptions of humility was mentioned in any of Maslow's original categories. One could, however, see a relation between humility and Democratic Character Structure. In the theory of positive disintegration, Dabrowski and Piechowski (1977a) noted that at higher levels of development, feelings of inferiority eventually become differentiated into genuine humility. At Level III, one experiences strong feelings of inferiority towards oneself; at Level IV, there is a balance between feelings of inferiority towards oneself and the feeling of inferiority towards an ideal; at Level V, there are no

feelings of inferiority and instead, genuine humility (1977a). With an isomorphic relationship already established between the two theories, it follows that refinements in either, based on the conceptual framework of the other, are justifiable and warranted when empirical evidence appears, such as that presented here. Therefore, the addition of Humility as an attribute of s-a people is here proposed as a significant characteristic. It is proposed that Humility be considered either as a new category in Gemeinschaftsgefühl (D) or as an addition to Democratic Character Structure (D2).

A second potentially new category is Equitableness, a condition in which one advocates or stresses what is in the best interest of all concerned in a given situation regarding a given issue. An example of Eleanor Roosevelt's equitableness is from a letter she wrote a friend about two women who,

> ...came to persuade me to back a women's group (in the United Nations Organization) with special privileges, and I was noncommittal as I don't think it should be done, but I must, of course, look into it (unit 26).
>
> (other units: 17, 63, 81, 86, 137, 139, 151, 182)

In a later work, The Farther Reaches of Human Nature (1971), Maslow noted that self-actualizing people delight in bringing about justice which he listed as a B-value. Given that nine ratings have been made in the Equitableness category, there is some justification for establishing such a new category in light of Maslow's later work and this empirical evidence.

Because of the sparsity of ratings in the first five categories discussed, they should be considered only as potentially new categories or, as the discussion indicates, they are more likely to be slight variations of present categories. Their real function may be in helping to further differentiate present self-actualizing characteristics. There is stronger evidence for incorporating Humility and Equitableness as new categories. In either case, further studies are needed to verify the existence of these "new" character-

istics and only when they continue to significantly appear and contribute to the identifying aspects of Maslow's categories, should they be considered as additions to the present list of self-actualizing characteristics.

V. Summary, Conclusions, Recommendations and Implications

The primary purpose of this investigation was to present a case study of self-actualization of the nontranscending type. The subject of this study was Eleanor Roosevelt. Statements written by and about her which depicted spontaneous expression of memories, perceptions, emotional reactions or conflicts, dreams, values, etc., were rated for the manner of expression they revealed. Rating categories were based on the categories of self-actualization that Maslow (1970) identified. Results of the content analysis provided strong evidence to support Maslow's claim that Eleanor Roosevelt was a self-actualizing person.

In order to discern whether Eleanor Roosevelt was a self-actualizer of the nontranscending type, her rating units for the SA categories of Peak Experience, Problem-Centering and Imperfections were compared with rating units of Antoine de Saint-Exupéry who was studied by Piechowski (1978) and found to be a self-actualizing person of the transcending type. The comparison revealed that the categories of Problem-Centering and Imperfections identified the transcendent quality in Saint-Exupéry and the nontranscendent quality in Eleanor Roosevelt. Thus, Maslow's assertion that Eleanor was a self-actualizing individual of the nontranscending type was also confirmed, although the Peak Experience category did not make this discrimination.

The surprising similarity between the self-actualization profiles of Antoine de Saint-Exupéry and Eleanor Roosevelt initiates an empirically-based validity of Maslow's self-actualization categories. It is recommended that further research be conducted to continue this validation.

Another outcome of this study was the identification of seven potential SA categories. Two of these categories--Humility and Equitableness--are probable additions to Maslow's SA categories; the other five are probably slight variations of present categories. In either case, conclusions about establishing new categories should be withheld until other studies can verify their existence; their usefulness now is in providing a concrete base from which to speculate and test some potentially differentiating characteristics of self-actualization.

Recommendations for Future Research

If it is to serve a useful purpose in self-actualization studies, the Peak Experience category must become empirically discriminating of characteristics it describes. One recommendation for accomplishing this is to analyze and test the 24 transcending/nontranscending characteristics Maslow (1971) has described. In addition, either along with, or independent of, this attempt the rating units of Saint-Exupéry and Eleanor Roosevelt that were compared in this study could be further scrutinized for refinement of the differences between transcenders and nontranscenders. Finally, although Saint-Exupéry and Eleanor Roosevelt have been referred to as a transcender and nontranscender, respectively, in this study, it is too soon to generalize the differences between them to differences between all transcenders and nontranscenders. Additional case studies need to be conducted and their results analyzed and compared before any conclusive statements about transcenders versus nontranscenders can be made. The comparison in this study, however, gives us a place to begin to look for similarities and differences between the two types of self-actualizers.

There are other research questions that have been stimulated by this study. For instance: 1. Are there specific dynamisms or clusters of dynamisms that are responsible for development of certain s-a traits? 2. Are universal values truly universal? What difference(s) would a cross-cultural study reveal? 3. Are there culture-bound concepts in either theory of SA or TPD? 4. Which method of measurement--content analysis or Shostrom's (1974) Personal Orientation Inventory (POI), which is a multiple choice inventory developed to measure SA--provides more relevant and useful information and is more accurate in measuring SA? 5. Could the case study of a person who is not self-actualizing advance our knowledge of SA? 6. Would major differences emerge from a case study of a s-a individual who is not as worldly, intellectual, verbal, etc., as Eleanor Roosevelt or Antoine de Saint-Exupéry?

Other Uses for Content Analysis

Outside of this type of study, this content analysis method can be developed and applied to other assessment needs. One area of potential application is college and professional school admissions. For instance, if a school sets "good problem-solving ability" as one of their admissions criteria, they could present the applicant with a question or problem situation, ask her to write out her answer and then a trained judge would analyze the written content for the way the question or problem was addressed, not for the correct answer. This method may be a more equitable assessment procedure for selecting students, especially minority students, who often don't have the written verbal skill to express themselves in a fashion comparable to other candidates. In a slight variation of this method, a candidate could orally answer a question or problem which would be tape recorded, transcribed and analyzed. Thus, if Black or Latino language is a real barrier for some people of those minority groups, being able to express themselves in their own way would be much more

equitable than answering multiple choice questions on standardized national boards that are written in a "foreign" language. (Of course, the person doing the content analysis will have to be someone who is able to understand the candidate's writing from her perspective.)

Teachers, counselors and researchers could also find multiple uses for this kind of content analysis in assessing student or client abilities, creativity, development, etc. through analysis of coursework, tapes, personal logs, diaries, etc.

Implications of Self-Actualization for Education

> We must have some conception of the kind of person we wish to produce before we can have any definite opinion as to the education which we consider best. (Russell, 1970, p. 47)

Maslow suggested that the concept of self-actualization be adopted as an ideal norm of mental health and human development. Educational program developers have used and interpreted aspects of self-actualization through affective or values education courses, and although such approaches generally support moral development and emotional maturity, each interprets self-actualization, values development or emotional development (or their derivative characteristics) in different ways. There is no cohesive factor binding all programs with some common, explicated goal. Each program goes its own way. One curriculum developer learns from another's mistakes but starts anew, instead of differently, with her program, and perhaps this is the best way to do it when there is no solid base from which to work. It is proposed that the conceptualization of SA, as presented in this paper, is the needed cohesive factor for educational goals in programs of values and affective education. Maslow stated that self-actualizers are a reliable source of discriminations

between right and wrong, presents empirical evidence to back his statement, and has developed an intricate line of thought on the subject. Based on naturalistic studies, the present paper demonstrated that individuals representing different types of SA exemplify the same strong sense of values and exhibit a similar profile of s-a characteristics. Thus, the concept of SA offers a substantial base from which to begin the development of an educational goal for human development that has realistic hopes of attainment.

A factor of SA developed in this paper and one that needs to be addressed in establishing an educational goal is that there is a certain cluster of characteristics, not just one, that identifies an s-a individual. Therefore, any real effort to enhance values and emotional development in people also needs to recognize that all of the characteristics Maslow describes, as far as is known, are as significant in the development of SA and should be enhanced to the same degree as those that appear to be more obviously value-oriented. In other words, the entire developmental structure should be the educational goal, not merely one outcome (e.g., "good judgments") of the s-a process. In many present values education programs, the more narrower approach has been taken.

In forming educational objectives and methods for achieving them, Level IV dynamisms described in TPD are the criteria that should be used because they describe the processes involved in the acquisition of s-a characteristics. Using Maslow's categories of SA as criteria for educational objectives is like teaching an individual all of the hand and body movements that naturally accompany good counseling skills but not recognizing and enhancing the emotional component responsible for the good counseling skills. In other words, Maslow's categories determine whether SA is present or not; they do not show how it develops. They are relevant criteria for establishing educational goals and their outcome measures, but not educational objectives. A mistake in many

current approaches to enhance SA rests on the oversight of this distinction between the different criteria that should be used for goals and objectives.

In adopting this latter approach, a challenging procedural question arises. Since people are at different levels of development, according to TPD, each level representing a different cluster of characteristics, educational objectives will also need to be different for each level. So, do we educate a classroom of individuals of different developmental levels and devise some one method that will have relevance and meaning to all, or do we divide classrooms according to levels of emotional development and then devise particular methods for each level? What are the implications of the different approaches?

Finally, there are implications for the kind of objective to plan for in values/affective education. Previous efforts have primarily focused on establishing objectives that are very content-oriented and geared toward measuring "achievement" in terms of behaviors and cognitions (cf., Krathwohl, Bloom & Masia, 1964; Valett, 1977). However, to truly enhance values and emotional development means to help an individual grow emotionally to fulfill the potential that lies within. For this to be successful, it involves working with a person on the emotional level. Thus, objectives and their measurements for affective education need to: 1. be based primarily on acquisition of certain levels of emotional maturity, not behavioral expression or cognitive understanding; and 2. rely more on indications of growth and less on endpoints or specific outcomes.

The task of establishing self-actualization as an educational goal is arduous considering the thought and research that lies ahead. The struggle will be worth it, however, if it finally leads to an educational goal that is realistically attainable and provides some guidelines for reaching it. The more immediate task, of course is in finally trying to understand a self-actualizing person.

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APPENDIX A

Maslow's Categories and Descriptions of Self-Actualizing Characteristics*

A. AUTONOMY AND SUPERIOR PERCEPTION OF REALITY

1. More Efficient Perception of Reality and More Comfortable Relations With It

   -- ability to detect the spurious, the fake, the dishonest in personality

   -- ability to see concealed or confused realities more swiftly and more correctly than others

   -- better predictions of the future

   -- can distinguish the fresh, concrete and idiographic from the generic, abstract and rubricized: live more in the real world of nature than in the man-made mass of concepts, abstractions, expectations, beliefs, and stereotypes

   -- accept, are comfortable with and are even more attracted to the unknown; they tolerate and like the ambiguous and unstructured; they are generally unthreatened and unfrightened by the unknown

2. Acceptance (Self, Others, Nature)

   -- inclined to accept all of the works of nature as is

   -- accept their own human nature with all of its shortcomings and discrepancies from their ideals

   -- look upon human nature and people in an undemanding and uncritical way

   -- accept all levels of human nature in themselves, including the animal level (i.e., hearty appetites, enjoyment without regret/shame/apology, sleep well, enjoy their sex lives, etc.)

   -- don't like artificialities (e.g., defensiveness, protective coloration, pose) in themselves or others

*Maslow, A. H., Motivation and Personality. New York: Harper & Row, 1970, pp. 153-180.

3. Quality of Detachment; Need for Privacy

   -- find it easy to be aloof, reserved, calm and serene; remain "above the battle"

   -- they positively like solitude and privacy

   -- seem to be able to retain their dignity even in undignified surroundings and situations

4. Autonomy; Independence of Culture and Environment; Will; Active Agents

   -- determinants of satisfaction and good life are inner-individual, not social

   -- dependent for their own development and continued growth on their own potentialities and latent resources (self-governed)

   -- self-development and inner growth are of primary importance over honors, status, rewards, another's love

   -- relative independence of physical and social environment

5. Resistance to Enculturation; Transcendence of Culture

   ruled by the laws of their own character rather than by the rules of society; autonomy in relation to one's culture

   -- maintain an inner detachment from culture in which they are immersed; seem to be able to stand off from it as if they did not quite belong to it

   -- accept most state of affairs they consider unimportant, unchangeable or not of primary concern to them as individuals (i.e., they are not moral issues)

   -- yield to convention unless it causes them annoyance or expense, or impinges on their directness, honesty, saving of energy, etc.

   -- not against fighting, against "ineffective fighting"

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B. PROBLEM-CENTEREDNESS

1. Problem-Centering

-- focused on problems outside themselves; problem rather than ego centered

-- have some mission in life; some task that they feel their responsibility, duty or obligation; "a task that they must do" rather than "a task that they want to do"

-- they live in widest possible frame of reference; they seem never to get "so close to the trees that they fail to see the forest"

2. Discrimination Between Means and Ends; Between Good and Evil

-- distinguish clearly between means and ends; right and wrong

-- fixed on ends rather than means, but often regard as ends in themselves many experiences and activities that are for others only means; they are more likely to appreciate the doing itself

-- strongly ethical, have definite moral standards; they do right and avoid wrong

C. SPONTANEITY

1. Spontaneity; Simplicity; Naturalness

-- relatively spontaneous behavior (more animal or childlike)

-- lack of artificiality or straining for effect

-- relatively higher degree of spontaneity in their inner life (thoughts, impulses, feelings, etc.)

-- simple and natural behavior, not necessarily unconventional behavior

-- may be externally, but not internally (thoughts, impulses, etc.), conventional

-- straightforwardness in their communications with others

-- search for company that allows them to be more free, natural, spontaneous

2. Continued Freshness of Appreciation

-- capacity to appreciate, again and again, freshly and naively, the basic goods of life with awe, pleasure, wonder, and even ecstasy, however stale these experiences may have become to others

-- derive ecstasy, inspiration, and strength from basic experiences of life

-- constant sense of good fortune and gratitude for life and its "blessings"

3. Creativeness

-- fresh, naive, direct way of looking at life, like the universally and naive creativeness of an unspoiled child

-- employ resourcefulness and imaginativeness in the service of beauty and other value-based Being needs

-- this creativeness touches whatever activity the person is engaged in; whatever one does can be done with a certain attitude, a certain spirit (can be a creative shoemaker, carpenter, etc.)

4. Mystic Experience; Peak Experience

-- tremendous intensification of any experience in which there is loss of self or transcendence of it (e.g., problem-centering, self-forgetfulness, intense concentration, sensual experience, enjoyment of music or art)

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D. GEMEINSCHAFTSGEFÜHL

1. Gemeinschaftsgefühl

-- deep feeling of identification, sympathy and affection for others

-- feel basic underlying kinship for everyone which transcends their dislike of others for whatever reason they have for disliking them

-- genuine desire to help human race

2. Democratic Character Structure

-- unaware of or do not pay attention to differences of class, education, race or color

-- can learn from anyone who has something to teach them

-- "humility of a certain type" ... honestly respectful and even humble before people who could teach them something they don't know or who have a skill they don't possess

3. Philosophical, Unhostile Sense of Humor

-- their humor is intrinsic to the situation, and spontaneous, thoughtful, philosophical

-- there is often a function to their humor, some lesson to be learned

-- their kind of humor is poking fun at themselves or people in general when they are foolish or forget their place in the universe

-- don't laugh at hostile humor (making people laugh by hurting someone), superiority humor (laughing at someone else's inferiority), or authority-rebellion humor ("dirty jokes")

E. INTERPERSONAL RELATIONS

-- tend to be kind or at least patient to almost everyone; have compassion for all mankind ("democratic" kind of interpersonal relations)

-- exclusiveness of devotion to a small circle of friends; deeper and more profound relations with a few individuals ("exclusive" kind of interpersonal relation)

-- especially tender love for children and are easily touched by them

-- capable of more fusion, greater love, more perfect identification, more obliteration of ego boundaries

-- can have hostile reactions to others; this hostility is reactive or situational, not character-based (i.e., person either deserves it or reaction is for the good of that person)

F. IMPERFECTIONS

boredom
stubborness
irritation
petulance
selfishness
anger
pride
superficial vanity
temper outbursts
partiality to own family, friends, children, productions
extraordinary and unexpected ruthlessness

silly, wasteful or thoughtless habits

-- may become absent-minded, humorless, or forget ordinary social politeness

display "surgical coldness" (when called for):

-- can recover so quickly from the death of people close to them as to seem "heartless"

experience: guilt, anxiety, sadness, self-castigation, internal strife, conflict, depression, which arise from non-neurotic sources

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C. VALUES AND SELF-ACTUALIZATION

Values are automatically furnished by the source trait of acceptance and by the person's:

-- particularly comfortable relationship with reality;

-- her Gemeinschaftsgefühl;

-- her basically satisfied condition...;

-- her characteristically discriminating relations to means and ends.

Acceptance abolishes conflict, struggle, ambivalence, uncertainty; trivial problems vanish; difficult/serious problems cease to be so; they all become the natural order of things.

H. RESOLUTION OF DICHOTOMIES

Acceptance abolishes conflict, struggle, ambivalence, uncertainty. Self-actualizer accepts, instead of fights, contradictory and opposite traits in herself; e.g.,

-- instinct vs. reason (heart vs head, conation vs cognition)
-- selfishness vs unselfishness
-- spiritual vs sensual (vs pagan)
-- duty vs pleasure (work vs play)
-- kindness/ruthlessness
-- concreteness/abstractness
-- acceptance/rebellion
-- self/society
-- adjustment/maladjustment
-- detachment from others/identification with others
-- serious/humorous
-- Dionysian/Apollonian
-- introverted/extroverted
-- intense/casual
-- serious/frivolous
-- conventional/unconventional
-- mystic/realistic
-- active/passive
-- masculine/feminine
-- lust/love
-- Eros/Agape

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APPENDIX B

Categorizations for All Rating Units That Were Used for the Content Analysis

The listing of categorizations starts on the next page. On this page is an explanation of codes and numbers used in identifying rating units and their ratings. Significant names and abbreviations used in the rating units are also identified.

Example:	Explanation:
*129	An (*) precedes rating unit numbers that have ratings of statements that are not direct quotes of Eleanor Roosevelt.
(pp. 39-40)	The page number in parentheses under each rating unit number is the page location of that unit in Lash's biography, Eleanor: The Years Alone (1972).
B1	The category code located to the right of each rating unit is a combination of the letter and number associated with each self-actualizing category in Appendix A (e.g., B1 = problem-centering).
(2)F	The number in parentheses (2) that precedes a category code (F) indicates that there is more than one rating in that category for the unit, and the number identifies exactly how many ratings there are.

Significant Names and Abbreviations Used in the Rating Units

Dr. A. David Gurewitsch: Eleanor Roosevelt's personal physician since 1945 who eventually became a very close personal friend (referred to in rating units 121, 122, 128, 132, 134, 166, 179, 189, 191).

Abbreviations:

AAUN = American Association for the United Nations

ADA = Americans for Democratic Action

ER = Eleanor Roosevelt

FDR = Franklin D. Roosevelt

UN = United Nations

UNO = United Nations Organization

UNSCOP = United Nations Special Committee on Palestine

	Rating Unit (Context Unit)	Category Rating
1. (p. 9)	SHE had not quite realized how much she had relied upon her husband intellectually, Eleanor Roosevelt wrote Walter Nash, New Zealand's minister of finance, adding, "I shall hope to continue to do what I can to be useful, although without my husband's advice and guidance I feel very inadequat[illegible]."[1]	Z (humility)
2. (p. 10)	We knew of course Franklin had aged & no longer felt very strong but everyone, including himself, felt that with care he could carry through these four years.	B1
	He wanted to see a good peace made but perhaps a better one will come through his death.	C2
3. (pp. 10-11)	...and so I think the only thing to do is to point up the fact that as time passes, the perspective of what a man has lived by is probably more important than the actual things he did, because new situations necessitate new answers and one can not apply the same theories or exact methods.	A1; B2; G
	The background of a man's thinking and acting is at all times a living thing.	
4. (p. 13)	Her spirits lifted. "Perhaps nature is our best assurance of immortality," she wrote. She even enjoyed listening to the farmer's hour on the radio. She was, at heart, a country woman.[8]	A2
5. (p. 16)	He thought his mother unwise to use her own capital to buy the place. He "told me capital was a sacred trust," she wrote this author, "& I said 'Nonsense!' Work was sacred not money & you can imagine the rest!"[17]	B2

6. (p. 18)

Although she wanted to work with the Democrats, she did not want to have to follow "the party line." A4

She intended to help "the liberals in the country and if I can write interesting columns and do an article now and then my voice would not be silent."[24] B1

In response to one of President Truman's letters:

7. (p. 19)

She was touched and somewhat appalled that he should have spent so much time writing her:

> Please if you write again, do have it typed because I feel guilty to take any of your time. Z (humility)

*8. (pp. 23-24)

She still was looking for a job to do, groping for the assignment that would bring all her interests into a single focus. She had been deeply conscious during her White House years of how her energies had been scattered among a thousand enterprises. After Franklin's fourth-term election, Esther Lape had implored her to think over carefully the best ways to make use of the powers and opportunities that were so peculiarly hers. That involved a "selection and decision," Esther had cautioned her.[37]

Now she was determined to do just that, and she was going to do the selecting. A4

When two long-time friends, Maj. Henry S. Hooker and John Golden, the theatrical producer, proposed to appoint themselves a committee to pass on the jobs suitable for her, she interrupted them, Tommy looking aghast, and, scarcely able to suppress her laughter, said,

"I love both of you dearly. But you can't run my life."[38] C1

9. (pp. 24-25)

"When I warn my friends," she wrote on her sixty-first birthday,

> that I am going to sit by the fire with a little lace cap on my head and a shawl about my shoulders and knit baby things for the newest generation, they look at me with some incredulity.
>
> The day will come, however, and when it does I think it will be rather pleasant. A2; A4; A5; C2

10. (pp. 27-28)

Some things I can take to the first meeting: A sincere desire to understand the problems of the rest of the world and our relationship to them; a real goodwill for people throughout the world; a hope that I shall be able to build a sense of personal trust and friendship with my co-workers, for without that understanding our work would be doubly difficult.[47] — D1; D2

11. (p. 29)

The United Nations might not be "final and perfect," she told the reporters, but

> I think that if the atomic bomb did nothing more, it scared the people to the point where they realized that either they must do something about preventing war or there is a chance that there might be a morning when we would not wake up. — A1; B1

12. (p. 29)

One comment she put off the record, "For the first time in my life I can say just what I want. For your information it is wonderful to feel free."[1] — A4; C1

*13. (p. 29)

She would have liked to have drawn upon Franklin's thinking, but she also valued the feeling that she was on her own now, able to speak her own mind in meeting the problems of this new world. / — A4

14. (p. 29)

And she had an astute appreciation of just how much influence she might be able to wield. "The delegation won't follow me, dear," she wrote an overenthusiastic friend, "but I think they won't like to propose anything they think I would not approve of!"[2] — A1; D3

15. (p. 30)

"A curious New Year's Eve!" she had recorded in her diary. "I went to bed at 8:30 and was glad to be oblivious to the ship's roll at midnight. — A5; C2

I did think of you all at home before I went to sleep and wished for each one individually a happier New Year than the last." — E

16. (p. 31)

She decided that she liked the Vandenbergs better than she did the Connallys, "but I don't like any of them much." — E

She had another session with Hiss, this time together with Leo Pasvolsky, who had been Cordell Hull's principal deputy in the drafting of the UN Charter. /

Pasvolsky was "a smooth article, but Hiss I am inclined to like."[4]

17. (p. 32)

Congress had authorized her to send out her mail under government frank and this she accepted, but she had refused the lifetime pension of $5,000 a year that it had wanted to vote her as it had done with other widows of presidents.

"I won't need any money from home," she informed Tommy, "as I find I have some in my account here with Barings. I must have left it since the trip I made with the boys. I can't take it out of the country so I might as well use it."[7]

Z (equitableness)

G

18. (pp. 34-35)

"I was so nervous at having lunch with Mrs. Roosevelt," he confided to Tommy afterward, "that I put salt in my coffee." Mrs. Roosevelt overheard him.

"You—nervous at having lunch with me? I am the one who should be nervous at having lunch with you. You will never know how frightened I was getting on that boat. I knew what the British thought of Franklin and what they expected of me. You don't know what a help you were to me."[11]

Z (humility)

D2

19. (p. 36)

There was one tribute to FDR about which she could say nothing—that dealing with whether or not to locate UN headquarters at Hyde Park.

"I have been particularly careful to express no preference on the subject whatsoever," she advised her Hyde Park neighbor Gerald Morgan, "and to stress that the Government is the owner not the family."/

A3

Z (giving autonomy)

*20. (pp. 36-37)

"You know I don't like sitting and doing nothing," she noted in her diary as business sessions began and there was an endless number of speeches on rules of procedure ...

She agreed it was wise to have the rules of procedure thought out and accepted in advance, but it did not seem to her "quite as desperate a question" as it did to the men.

She informally inquired at the delegation meeting whether she might bring her knitting.

The men looked nonplused, so she left her knitting bag at the hotel.[18]

B1

A5

A5

21. (p. 37)

She lunched with the Churchills, with the leaders of the Labor and Liberal parties, and with the royal family.

Yesterday I lunched alone with the King & Queen & Elizabeth & Margaret Rose.

It was nice & they are nice people but so far removed from life it seems.

A2; C1; D2

22. (pp. 38-39)

"We must be willing to learn the lesson that cooperation may imply compromise," Mrs. Roosevelt said in her speech, "but if it brings a world advance it is a gain for each individual nation. B1

There will be those who doubt their ability to rise to these new heights but the alternative is not possible to contemplate."[20] A1

23. (p. 39)

They beg me to stand now for world government, and seem to ignore the stark reality that Russia would be out at once and our Congress would never have let us go in. ... A1

We will have to crawl together, running will be out of the question until all of us have gained far more confidence in each other than we now have. A5; B1

24. (p. 39)

There are too many old League people here and far too many elderly statesmen. They are accustomed to diplomatic ways, secrecy appeals to them, and this will only succeed if everyone says what they really think. A1

25. (p. 39)

Perhaps the biggest job to be done is to make the people at home feel this is their machinery which they may use to build peace, but they will have to keep it oiled and make it run. B1

26. (pp. 39-40)

"At 6:30 Lady Pethick-Lawrence (nice old lady) and Mrs. Gram Swing (very high-powered) came to persuade me to back a woman's group in UNO with special privileges and I was noncommittal as I don't think it should be done but I must, of course, look into it." B1; Z (equitableness)

27. (p. 40)

"I am sorry that Governments in all parts of the world have not seen fit to send more women as delegates, alternates or advisers to the Assembly," she wrote in her column.

"I think it is in these positions that the women of every nation should work to see that equality exists." B1

28. (p. 40)

"He is able," she wrote of one of her male colleagues, "but so many foibles!

All these important men have them, however.

I'm so glad I never *feel* important, it does complicate life!" A5; C1; D3

29. (p. 42)

These representatives of ours don't build friendship for us. They have no confidence, so they are rude and arrogant and create suspicion. Honesty with friendliness goes down, but they haven't the technique. Jimmy Byrnes' overcordiality isn't right either.

Why can't we be natural and feel right inside and just let it come out?[26] C1

30. (pp. 44-45)

Refugee camps should not be used for political activity, she agreed, but she upheld the right of the refugees to hear good or bad against any UN member.

"Are we so weak in the UN that we are going to forbid human beings the right to hear what their friends believe? G

It is their right to say it and their right to hear it and make their own decision.

To say otherwise," she added, would be like saying "I am always right," but "I am not sure my Government or nation will always be right,

and we should aim at being so right that the majority will be with us and we can stand having among us those who do not agree." B1; D2

31. (p. 45)

... it was the task of the United Nations "to frame things which will be broader in outlook, which will consider first the rights of man, which will consider what makes man more free: not governments but man!"[32] D2; G

32. (p. 45)

The Russians are tenacious fighters but when we finally finished voting at 1 a.m. last night I shook hands & said I admired their fighting qualities & I hoped some day on that kind of question we would be on the same side & they were cordiality itself! E

33. (p. 45)

Also you will be amused that when Mr. Dulles said goodbye to me this morning he said, "I feel I must tell you that when you were appointed I thought it terrible & now I think your work here has been fine!"

So—against odds, the women inch forward, but I'm rather old to be carrying on this fight![33] B2

34. (p. 49)

No amount of argument ever changes what your Russian delegate says or how he votes.

It is the most exasperating thing in the world, but I have made up my mind that I am going through all the arguments just as though I didn't know at the time it would have no effect. B1

If I have patience enough, in a year from now perhaps the Russians may come with a different attitude.[7] A4

35. (p. 50)

... I must have become drowsier than I realized and, before I knew it, I had come head on with another car in a collision and then sideswiped a second one. I was terrified to think that someone else might have been hurt. — D1

36. (p. 53)

It is not that you set the individual apart from society but that you recognize in any society that the individual must have rights that are guarded." — G

re: United Nation's Human Rights Commission

*37. (p. 54)

The Commission set up a drafting committee of three to prepare a text for their next session. Mrs. Roosevelt felt "ill-equipped" compared with such "learned gentlemen" as Dr. Chang, Dr. Malik, and Dr. John Humphrey, the United Nations' Human Rights director, — Z (humility)

but perhaps she could help her colleagues put their "high thoughts" into words that the average person can understand. — D1

"I used to tell my husband that, if he could make *me* understand something, it would be clear to all the other people in the country—and perhaps that will be my real value on this drafting commission!"[19]

re: issue of civil rights for Black people

38. (pp. 57-58)

As an individual I should like to be present, but as a member of the delegation I feel that until this subject comes before us in the proper way, in a report of the Human Rights Commission or otherwise, I should not seem to be lining myself up in any particular way on any subject. — B2

It isn't as though everyone did not know where I stand. It is just a matter of proper procedure.[24]

re: 1st Article of United Nation's Declaration of Human Rights

39. (p. 61)

When you write an international document, she explained,

> you try not to let the words interfere with getting as much agreement as possible and as much acceptance as possible to obtain the ends you want. B2
>
> Now, we wanted as many nations as possible to accept the fact that men, for one reason or another, were born free and equal in dignity and rights, that they were endowed with reason and conscience, and should act toward one another in a spirit of brotherhood. B1
>
> The way to do that was to find words that everyone would accept, and so that is why it says "are born" instead of saying "are created."[34]

40. (p. 65)

Such an exaltation of the state did not sit well with Mrs. Roosevelt, who was reared in the individualistic traditions of the American Revolution and the Protestant ethic and who was sure that "certain rights can never be granted to the government, but must be kept in the hands of the people."[40] G

41. (p. 69)

On the whole I think it is good as a declaration of rights to which all men may aspire & which we should try to achieve. It has no legal value but should carry moral weight.[47] B2; G

re: United Nation's Declaration of Human Rights

42. (p. 72)

*In 1962 President Kennedy nominated her for the Nobel Peace Prize for her work in connection with the Declaration. She was "overcome," she wrote him, and "grateful . . . but I shall not be surprised in the least if nothing comes of it. . . ." Z (humility)

re: United Nation's Declaration of Human Rights

43. (p. 72)

Where, after all, do universal human rights begin? In small places, close to home—so close and so small that they cannot be seen on any maps of the world. Yet they *are* the world of the individual persons; the neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman and child seeks equal justice, equal opportunity, equal dignity without discrimination.

Unless these rights have meaning there, they have little meaning anywhere. G

Without concerned citizen action to uphold them close to home, we shall look in vain for progress in the larger world.[51] A1

44. (p. 75)

"No matter how much any of us may differ at times with the ideas which Mr. Churchill may hold," she wrote, "none of us will ever cease to be grateful to him for the leadership which he gave during the war." G

Having paid her respects to the great man, she proceeded to take issue with him: . . .

45. (p. 77)

"Slowly I have been coming to much the same feeling that you have on Russia," ...

with one exception, namely, that I do not feel there has been enough plain speaking among the people in our countries. C1; G

Since Harry Hopkins, I do not believe that anyone has talked "turkey" to Mr. Stalin personally, and certainly most of us haven't talked honestly with people like Mr. Gromyko, Mr. Vishinsky, etc. I am going to make a great effort to get to know Mr. Gromyko and tell him a few of the things I feel. E

46. (p. 79)

The Mediterranean has been particularly attractive of late, and I must say it did not fill me with great joy to have the planes from the carrier Franklin D. Roosevelt writing the ship's initials in the sky over Greece at a time when many people wondered just what was going to happen in that country. G

47. (p. 80)

"I have always wanted cooperation with Russia," she wrote after Tito's planes had shot down two unarmed U.S. transports that had strayed off course.

"We have an obligation to meet other nations halfway in friendliness and understanding, but they have that obligation, too—and these latest developments show no realization of their responsibility." A1

48. (p. 80)

She had to deal with the Russians at the United Nations. That made for realism. Her hopes that personal friendliness might pave the way for frank exchanges were proving illusory.

Russian representatives, she found, despite diligent effort, were "hard to get to know as human beings" even though "more frankness between individuals would bring their governments closer together."[13] D1; E

49. (p. 81)

On Tuesday the Russian Foreign Minister, V. M. Molotov, had impugned our motives in our plan for atomic control and development and attacked Bernard Baruch personally, and, therefore, I felt that his speech lost much of its value.

People are rarely convinced by exaggerated and violent statement. So I was particularly pleased at the restraint shown by Senator [Warren] Austin.[14]

70

G

50. (pp. 83–84)

I would like to see all progressive groups work together.

But since some of us prefer to have our staffs and policy-making groups completely free of any American Communist infiltration if we can possibly prevent it, while others have not quite as strong a feeling on this subject, it is natural that there should be two set-ups.[19]

F (slight sarcasm)

51. (p. 87)

I still feel that our attitude toward Russia should be less negative and more a comprehensive democratic plan for the revival of the world, since it always seems to me that a positive program has more strength than a negative one.[25]

G

52. (p. 92)

I think Mr. Henry Wallace is a fine person but I do not think he is very wise as a politician.

He has succeeded in misleading the Russians into believing that the majority of the people of the U.S. agree with them and that, of course, leads them to do things which they would never otherwise do.[28]

A1

53. (p. 95)

The 1947 Assembly brought a return engagement with Vishinsky, who pictured American defense of freedom of the press as a defense of warmongering. "I found myself in the absurd position of defending the *Chicago Tribune*," she wrote afterward:

> I defended that paper, certainly not because I either agree with or believe most of the things which it stands for, but because I think we should defend the right of all individuals to their freedom of thought and speech.[46]

G

re: plans to visit Moscow

54. (pp. 95-96)

The Czechs were also anxious for her to visit them, she informed Marshall. A visit to Czechoslovakia would be worthwhile, he replied, but it might acquire a different significance if she only visited Prague, and he feared that a visit to Moscow might be subject to exploitation both by Soviet and Republican propagandists. In view of his doubts, she decided not to make the trip.

"In fact, I am relieved at not having to go, but I felt it my duty to make the inquiry if I could in any way be helpful."[47] B1

In a letter to George Marshall in 1948, she reacted to USSR's cold war activities:

55. (p. 96)

If war comes and this final effort has not been made, I am afraid the people of this country are not going to feel that we have done all that we should have done to try to find a solution to the deteriorating situation between ourselves and the USSR.[48] A1; B1; D1

56. (p. 97)

She sent to President Truman a copy of her letter to Marshall, saying,

I do not think I have been as alarmed before but I have become very worried and since we always have to sit down together when war comes to an end, I think before we have a third World War, we should sit down together. B1

You and the Secretary must feel the rest of us are a nuisance. /

Nevertheless, as a citizen I would not have a clear conscience if I did not tell you how I feel at the present time.[49] A5

In a letter to Lash in 1948, she wrote about her visit with George Marshall in Paris:

57. (p. 98)

. . . Russia's attitude is discouraging & Marshall I think believes it is a case of outstaying & outbluffing your adversary but the stake of war is such a high one that this game cannot be played lightheartedly.[52] A1; G

58. (p. 98)

She had begun her career at the United Nations bending over backward to show the Russians she was ready to meet them halfway.

By 1949 she was stating publicly she would "never again" compromise, "even on words. The Soviets look on this as evidence of weakness rather than as a gesture of good will." A1

59. (p. 102)

Author Ben Hecht sent her his *Guide for the Bedevilled*, in which he flailed away at anti-Semites and anti-Semitism with wisecrack and vitriol. "I read it half through today & find his style trying," she wrote to a young Jewish friend:

> Some of the things he says remind me of what you once said to me about being "with your own people" & the main theme that people who are prejudiced racially & religiously are just manufacturing a whipping boy for their own feelings is doubtless true. I'm just no good at judging a book like this, it is distasteful & I don't feel any of the things as he describes them. / D3; G
>
> I don't lump people together. I don't think of them except as individuals whom I like or dislike. D1
>
> I love you & I don't feel strange *ever* with you & I've never had to argue about it in my own mind.[6] E

60. (p. 107)

> I am very much distressed that Great Britain has made us take a share in another investigation of the few Jews remaining in Europe. If they were not to be allowed to enter Palestine, then certainly they could have been apportioned among the different United Nations and we would not have to continue to have on our consciences the death of at least fifty of these poor creatures daily. B1; D1

61. (p. 107)

> Great Britain is always anxious to have some one pull her chestnuts out of the fire, and though I am very fond of the British individually and like a great many of them, I object very much to being used by them. A4

62. (p. 108)

> In the mud of the Zilsheim camp an old Jewish woman knelt and, throwing her arms around her knees, murmured over and over, "Israel, Israel," and Mrs. Roosevelt knew "for the first time what that small land meant to so many, many people."[20] D1

She could not forgive the Germans for what they had done. "The weight of human misery here in Europe is something one can't get out of one's heart." In Frankfurt, Army officers at her request located her old classmate Carola von Schaeffer-Bernstein. When Mrs. Roosevelt sadly remarked on Europe's tragic situation, her friend quickly replied, "It was everybody's fault. We are all to blame. None of us has lived up to the teachings of Christ."

Mrs. Roosevelt had no wish to hurt her friend but she felt duty-bound to ask how it was possible to be "so devoted to the principles of the church yet not protest the mistreatment of the Jews?" B2; G

63. (pp. 108-109)

... the only reason Truman wanted Palestine to take Europe's Jews was because Americans did not want any more Jews in New York City.

Mrs. Roosevelt disregarded the slurring implications of Bevin's remarks, because she felt he had a point:

> It is not fair to ask of others what you are not willing to do yourself. — G; Z (equitableness)
>
> Mr. Bevin's speech gave many of us pause. — A1
>
> We should not so conduct ourselves that such things can be said about us by responsible statesmen.[22] — B1

Reacting to Palestine's acts of terrorism against Britain:

64. (p. 109)

> Violence of this kind kills innocent people, and enough innocent people have already died in the world.
>
> More innocent Jews have suffered than any other people.... Violence can only make a fair and reasonable solution in Palestine more difficult.[24] — D1; G

Britain retaliated against Palestine. Eleanor Roosevelt wrote Lady Reading, an old British friend of hers:

65. (p. 110)

> I am writing you this letter which you can pass on if you think wise, to Mr. Attlee and Mr. Bevin. I do not feel I have any right to express my feelings to them officially and yet as a human being, I can not help wanting to tell them how certain actions as regards the situation in Palestine have made me feel. — D2

(letter continues)

66. (p. 110)

> In the first place, I hope and pray that they will not actually put to death the young terrorists. I do not approve of what any of these people have done in the way of violence. — G
>
> I understand perfectly, however, the fact that this feeling of despair on the part of the Jewish people [has] been growing for a long time and the show of force . . . Great Britain has made in Palestine has probably built up this resistance movement, since force always creates a similar attitude in the opposition. — B2; D1; A1

67. Mrs. Roosevelt still opposed a Jewish state. 74

(p. 111) "The suggestion that the country be partitioned seems to me no answer to the problem," she wrote in midsummer. A1

She still had questions about Palestine's absorptive capacity, and questions, too, about the number of Jews in Europe who wanted to go to Palestine.

68. Though there were "comparatively few people" involved in the Palestine agony, "the horror of their situation is what makes it tragic, because those who are being kept out of Palestine are the waifs and strays of horror camps." She deplored terrorist tactics, "but I deplore even more the attitude of self-righteous governments." The British were not to blame alone.

(p. 112)

"Our own Government's position has never gone beyond pious hopes and unctuous words."[27] A5

69. Her misgivings about allowing Britain to administer Palestine pending UNSCOP's report were borne out when the British embarked upon a policy of interception of illegal immigrant ships, returning them to France and, when the passengers refused to disembark, ordering the ships to sail for Hamburg.

(p. 113)

It was easy to understand the refugees' sense of despair, she wrote, adding, "They feel perhaps that death is preferable."[31] D1

70. When the three shiploads of Jewish displaced persons docked in Hamburg, she wrote sadly:

(pp. 113-114)

> The thought of what it must mean to those poor human beings seems almost unbearable. They have gone through so much hardship and had thought themselves free forever from Germany, the country they associate with concentration camps and crematories. Now they are back there again.
>
> Somehow it is too horrible for any of us in this country to understand.[32]

A1

*71. "I'm sure General Marshall was influenced by the fact that there was not a clear simple presentation of the Arab case." Mrs. Roosevelt's firm attitude undoubtedly influenced the secretary.

(p. 114)

"She impressed me as having an open mind on every subject other than Palestine," said Sandifer. "She was not open to persuasion on that issue." F (selective stubbornness)

72. (p. 116)

As the showdown vote approached, Zionist pressures became almost frenetic, antagonizing even Mrs. Roosevelt. She withdrew as co-chairman of a dinner of *The Nation* Associates when that group sent out a letter saying that "a gigantic doublecross" was in the making and that President Truman had decided to yield to the Arabs. She asked that her name be removed from the letterhead.

"I do not feel I can be affiliated with a group which does such irresponsible things," she wrote Lessing J. Rosenwald, a leading anti-Zionist who had called the offending passage to her attention.[86]

75 A4

73. (p. 116)

U.S. support of the majority plan was announced on October 14./

"Justice cannot be for one side alone, but must be for both," she wrote in her column.

G

What about justice for the Arabs, a critic responded. The Palestine situation had to be seen in historical context, she replied: . . .

74. (p. 116)

Now the Arabs have awakened to the fact that a change is coming over the type of life that some of their own people lead as a result of this Jewish homeland and that they are not quite sure they like it.

It seems to me that that decision has come a little too late and that all of us must abide by the plan which has been offered by the majority of a commission of the United Nations.

B1

It will not hurt the Arabs, in fact they will profit by it, but we do not always like what is good for us in this world.[87]

G

The UN Assembly adopted a resolution (i.e., partition plan) on the issue of a Jewish homeland and Eleanor Roosevelt wanted the US to back the resolution:

---

75. (p. 117)

. . . it would be a blow to the prestige of the United Nations from which it would never recover, if they do not implement their decision, and if we do not do our share we will be responsible for sabotaging the only machinery we have for having peace today.

A1; B2

This is, of course, neither in the interest of the Arabs or the Jews as far as I am concerned as I have never been to Palestine and have no personal feeling on the subject. But as to the preservation of the UN as machinery through which we may work for peace in the future, I have a great deal of conviction and I hope that other people will feel the same way.[88]

76. (p. 119)

She repeated the plea she had made to Marshall for U.S. support of an international police force. "If the U.N. is going to be an instrument for peace, now is the crucial time to strengthen it."[43]

B1; B2

77. (p. 120)

To President Truman she was even sharper in her criticism of Forrestal:

> P.S. James told me of Mr. Forrestal's feeling that no American should be allowed to volunteer in an International Police Force. I think Mr. Forrestal is entirely wrong.
>
> I was shocked at the suggestion that any American volunteering to fight in Palestine would lose his citizenship, and I could not understand why that was not invoked when Americans went to Canada and enlisted in the Canadian forces before the war

A1; G

78. (pp. 122-123)

I can not believe that war is the best solution. No one won the last war, and no one will win the next war.

A1

While I am in accord that we need force and I am in accord that we need this force to preserve the peace, I do not think that complete preparation for war is the proper approach as yet. . . .

B2; G

I realize that I am an entirely unimportant cog in the wheel of our work with the UN, but I have offered my resignation to the Secretary since I can quite understand the difficulty of having some one so far down the line openly criticize the Administration policies.

Z (humility)

A1; A3; A4

I deeply regret that I must write this letter.[50]

79. (p. 130)

There was a lump in almost everybody's throat, I think, at the thought of a new nation being born and one whose people had suffered greatly. . . .[62]

D1

*80. (p. 130)

Ralph Bunche later said that one of the difficulties in discussing the Palestine problem with Mrs. Roosevelt was her almost "primitive" conception of the Arabs. She still saw them in the terms her husband had used when he described his encounter with Ibn Saud—as desert-dwelling sheiks who pitched their tents on the decks of cruisers and were interested neither in irrigation nor trees. If that was the case, a visit to several Arab countries and Israel in February, 1952, did not change her point of view:

> The Arab countries are awakening but oh! so slowly & painfully! The refugees were a horror & it is the Arab governments who keep them stirred up to go home with a little help from the communists! It is like being in another world even in Lebanon & that is the most progressive. . . .

F (prejudice)

81. (p. 131) "We want a veteran on the ticket," she protested, "because of what the country owes the veteran."/ Moreover, "we want these younger men and women to come into the leadership of the Party." — B1; Z (equitableness) — B2

77

82. (p. 132) She had firmly stopped a movement to draft her for the state ticket, partly because she preferred her work at the United Nations but also because she thought that "no woman has, as yet, been able to build up and hold sufficient leadership to carry through a program."

And if you could not put through a program what was the point in holding office? — B1; B2

83. (p. 132) She wanted to be free to speak out, a freedom that she would have to surrender in taking party office. "If I do not run for office, I am not beholden to my Party. What I give, I give freely and I am too old to want to be curtailed in any way in the expression of my own thinking."[4] — A4

*84. (p. 132) She was sixty-two. She felt a responsibility for helping young people move into the management of the world in which they lived./ — B1

85. (p. 132) If she ran for public office, it would make it difficult for her sons. They all had political ambitions—James in California, Elliott and Franklin Jr. in New York. They all had lived in the shadow of their father./

She did not wish to place them under a similar disability.[5] — A1

86. (p. 134) Among our best workers in all campaigns are the women. They will do the dull detail work and fill the uninteresting speaking engagements which none of the men are willing to undertake. I hope you will impress this fact on those who are now organizing for the Congressional campaigns and in preparation for 1948.[6] — Z (equitableness)

87. (p. 134) She saw a role for independents, she went on, "to make the two major parties uncomfortable when they stand for something which is really wrong." — B2

88. (p. 136)

... I want to tell you again that under no circumstances would I run for any office. — A4

I am interested in the United Nations work and feel that even at sixty-three, which I will shortly be, I can do something there, but it is no time at sixty-three to start running for elective office and nothing would induce me to do it. — B1

89. (p. 137)

Upset over the administration's vacillations on Palestine, worried over the increasing influence of the military, she decided she had to express her anxieties more bluntly.

"Because this letter is not too pleasant, I have been putting it off," she wrote Truman. She knew how difficult it was for the people around a president "to tell him that they are troubled and of course, there are many people who tell him only what they think will serve their own interests in what they think he will want to hear." She detailed her foreign-policy worries and went on: ... — A4; G

re: visit to the White House to see President Truman who was eager for her endorsement for his 1948 Presidential bid:

*90. (p. 142)

But when she came out of the president's office she turned aside reporters' questions on the subject so sharply that a surprised May Craig later cautioned her that the press had interpreted her brusqueness to mean "we had hit you in a painful spot." — A3

She was sure reporters would draw the conclusion they did, Mrs. Roosevelt replied, but for May's confidential information she wanted her to know, "I haven't made up my mind."[23] — A4

91. (pp. 143-144)

Truman said he would welcome the justice as a running mate, and Clark Clifford, with the president's approval, asked Mrs. Roosevelt to help persuade the justice.

"I feel you are the best judge of where your services are most valuable," she wired the justice, (William O. Douglas) — A2; C1

but you would be of great value and give some confidence in the party to liberals if you accept.

My confidence in your good judgment prevents my urging you to do anything but I want you to know that your acceptance would give hope to many for the future of a liberal Democratic party.

92. (p. 146)

Though there are many people in the government that I would hate to feel would not be allowed to continue their work, I still find it very difficult to give any good reasons for being for Mr. Truman. . . .

A4

re: letter of endorsement for the re-election of Truman as President

93. (p. 146)

Nevertheless, since you asked me to send you the enclosed letter, I am doing so because you are quite right, if we are going down to defeat, we probably should go down having done what we could for the candidate and we should try for a good vote. I have addressed my letter to the President as being the most effective way.[82]

(2)F(discrimination between means & ends; compliance with outside pressure)

94. (p. 150)

[Why did her "big, strong sons . . . not 'horsewhip' him?" an outraged *Ladies' Home Journal* reader suggested.]

"Why should they bother," she replied, "to horsewhip a poor little creature like Westbrook Pegler? They would probably go to jail for attacking someone who was physically older and perhaps unable to defend himself. After all, he is such a little gnat on the horizon. He cannot touch my husband's memory."[2]

F (hostility)

F (partiality to family)

*95. (p. 150)

Like her uncle Theodore, Mrs. Roosevelt enjoyed a good scrap. To stand up for the underdog, she knew from three decades of public activity, meant to run the chance of public attack and vilification. She rather enjoyed the fray and was resigned to the attack.

"After all these years," she commented in reference to the mudslinging that was inevitable in politics, "I've learned not to let that sort of thing get me down."[3]

A5

Assuring Governor Lehman of her support for his candidacy for the US Senate:

96. (p. 151)

"In thinking over this threat of Catholic opposition, I can not take it very seriously because they have had the experience of your Governorship and no one has ever been fairer to all races and creeds."[4]

A1

*97. (p. 151)

... Mrs. Roosevelt wrote a column courteously taking issue with the cardinal on the school-aid controversy. The nation provided public schools, she wrote, because they strengthened democracy. Others had a right to set up private schools, but they were not entitled to, and should not receive, public funds.

The separation of church and state was a basic Constitutional principle, and those like herself who defended it could not be accused of religious prejudice since she firmly believed in the right of any human being to belong to whatever church he saw fit and to worship God in his own way.[6]

80

G

Part of Cardinal Spellman's reaction to ER's column on the school-aid controversy:

*98. (p. 152)

... And even though you may use your columns to attack me and accuse me of starting a controversy, I shall not again publicly acknowledge you. For, whatever you may say in the future, your record of anti-Catholicism stands for all to see—a record which you yourself wrote in the pages of history which cannot be recalled—documents of discrimination unworthy of an American mother![7]

... She was sure the cardinal had written "in what to him seems a Christian and kindly manner and I wish to do the same."

A2

She denied "ill-feeling toward any religion," reaffirmed her belief in freedom of religious worship, and emphasized her concern not to feed the fires of bitterness and division among Catholics, Protestants, and Jews.

B1

99. (p. 152)

Her letter to the cardinal spelled out her views on federal aid. It rejected charges of anti-Catholic bias, noting that she had supported many Catholic candidates for public office. It corrected the cardinal on the subject of the defense of Cardinal Mindszenty, reminding him that she had protested his imprisonment.

I cannot, however, say that in European countries the control by the Roman Catholic Church of great areas of land has always led to happiness for the people of those countries.

G

100. (p. 153)

I assure you that I had no sense of being "an unworthy American mother."

E

The final judgment, my dear Cardinal Spellman, of the worthiness of all human beings is in the hands of God.[8]

G

101. (p. 156)

She told President Truman and Secretary of State Acheson that if her renomination to the United Nations would be divisive, they should not feel "the slightest embarrassment" in not naming her a member of the delegation to the 1949 General Assembly:

> I realize that the attitude of Cardinal Spellman which has developed towards Governor Lehman and towards me, makes appointing me an embarrassing and difficult situation, and I would regret adding to your difficulties. I want you to feel entirely free to do what you deem best for the work of the United Nations and our government situation.[14]

B1

102. (p. 159)

The Cardinal had dropped in on his way to dedicate a chapel in Peekskill.

We had a pleasant chat and I hope the country proved as much of a tonic for him as it always is for me.[21]

A2

*103. (p. 160)

But the episode left its scars. "I don't think the Cardinal ever forgave Herbert for supporting Mrs. Roosevelt," commented Mrs. Lehman.

As for Mrs. Roosevelt, distrust of the church as a temporal institution was one of the reasons for her strenuous opposition later to John F. Kennedy's bid for the presidential nomination.

F (prejudice)

104. (p. 160)

She came away from her encounter with the cardinal, she wrote a young friend,

> with a horrible feeling of insincerity.
>
> In his visit he never once mentioned the fact that he had written me that letter and you would think I was one of his most cherished friends.
>
> That does not give me any explanation of the letter nor much sense of security in his sincerity.

A1; E

*105. (p. 164)

It was an unbreakable rule that engagements must be kept, equally so that letters must be answered.

Late at night, just as she had done in Washington, she went over the fifty to one hundred letters that Tommy still put aside for her daily.

E; Z (self-discipline)

In response to a friend's request to ask a favor of President Truman:

106. (pp. 165-166)

When I asked the first two things I was asking my husband and that was different from the present situation. | I am terribly sorry not to be able to do what you want but since I have left Washington, I have never made a personal request of any kind of the President. I would, however, be glad to forward to him for consideration an endorsement written by someone else b[illegible] I cannot myself ask for anything.[5] — B2

107. (p. 166)

There were two types of letters that she answered meticulously—questionnaires, because they challenged her to make up her mind, and inquiries from children. — E

Explaining her financial partnership with her son, Elliott, to her other children:

108. (pp. 166-167)

I have made no gift to Elliott. ... I write you this so that you may clearly see that you will get from the estate all that you would probably have received in any case, and in addition to make it clear, that Elliott is putting in all he makes so that you will not think any extra gifts have been made to him.[7] — D2

*109. (pp. 168)

Mrs. Roosevelt was fiercely loyal to all of her children, but Elliott had a special claim on her affections. — E; F (partiality to own family)

*110. (p. 168)

No nastiness or insinuation was out of bounds for columnist Westbrook Pegler. "If people want to believe that sort of thing," she said after the appearance of one such column, "there is nothing to be done." So far as she was concerned, she was perfectly content to retire from public life to the country. She did the public things, but the ones that really mattered were her personal relationships and they could not be affected by such attacks.[12] — A3

re: calling ER as witness in a friend's divorce case

*111. (p. 168)

If the action went to trial it would, nevertheless, create a sensation and perhaps make it impossible for her to continue in public life.

She accepted that possibility calmly, but her sons were upset, saying it would destroy them politically.

That threw her into the deepest of depressions.

A3; A4

F (depression)

re: Elliott Roosevelt (son)

112. (pp. 168-169)

There was little she would not do if he pressed her hard enough.

She even agreed to sit for a portrait commissioned by Elliott from his friend Douglas Chandor. It was so good that the price jumped fivefold in the course of the painting,

which so incensed her that she startled the Charles F. Palmers during a visit to Val-Kill by using the word "darn" about the bill Chandor had sent Elliott. She would not permit Elliott to pay the higher price, she announced, although he wanted to do so.

She would not permit anybody to pay such a price for her picture.

F (partiality to own family)

E

G

Of her longtime personal secretary:

113. (p. 169)

"Tommy is exhausted," she wrote as she was about to take off for Paris for the 1948 General Assembly.

"I think this is the last time I can uproot Tommy, so I pray she will keep well and will get pleasure out of it."[15]

E

*114. (p. 171)

Within the family she could be cool, objective, and bluntly, if lovingly, realistic about her sons' political aspirations. "You are better off out of politics," she told Elliott in 1950. "You will only get into a jam."

In the winter of 1949–50 she smilingly tempered her sons' ambitious blueprints with reminders that it was they, not she, who had loudly wanted for president in 1948 a general with whom they were now disenchanted as it had become clear that his sympathies were Republican.

It was Mother whom James enlisted to try to gain Truman's remission for his 1948 apostasy. She saw Truman. (Eisenhower)

A1

F (partiality to own family)

*115. (p. 172)

It was she, also, who told Franklin Jr. that it was too early for him to think of the governorship./ A1 84

When there had been such talk at the time of his election to Congress, her reaction had been a spontaneous "Gracious, let him start being a good Congressman first," and that continued to be her advice to him in 1950. B2

*116. (p. 172)

When Truman, as the race drew to an end, issued a statement endorsing James's running mate, Helen Gahagan Douglas, who was in a close contest with Richard M. Nixon for the Senate, and failed to make a simultaneous endorsement of James, she almost resigned from the United Nations, even though James's race by that time was viewed as hopeless. She resented also that Truman, in his speech to the UN General Assembly, had not mentioned FDR. She would not accept reappointment, she said./ F (partiality to own family)

Replying to an irate letter from a government official who threatened withdrawing political support for the Roosevelts because of her stand on a controversial issue:

117. (p. 173)

. . . whether it defeated my son for office at any level, I would stand for the things in which I believe. It would be unworthy of an American citizen to do otherwise. I shall in the course of his career take stands whether they help him to be elected to office or whether they defeat him.[21] G

*118. (pp. 173-174)

She usually presided over the ingatherings of her family at Val-Kill with a benign, matriarchal calm, writing out the menus, making the table order, serving the food herself from a hot plate or a side table. C1

The larger the family party—and in the Roosevelt household the line between family and friends was always blurry—the better she liked it.| C2

While children and friends milled in and out of the various rooms of the cottage, having drinks, exchanging political gossip, disputing loudly, she was always an oasis of calm./

Strangers present at an argument among the Roosevelt children often thought they were about to commit mayhem on each other.

"Plenty of variety but basically a great deal of unity," Mrs. Roosevelt would reassure her guests and herself. A2

119. (p. 174)

Elliott and Franklin Jr. remonstrated with her for having appeared to give official approval to an article about her by John Reddy, an associate of Anna's. She should not do that again, they sternly admonished her.

"I need the publicity," she said with a look of sweet innocence. D3

"Yes," someone was heard to remark above the guffaws, "two eskimos at the North Pole haven't heard about you."[23]

Referring to ER's interactions, conversations and arguments with her adult sons when they visited her at Hyde Park:

*120. (pp. 174-175)

Sometimes, however, the banter and argument among her children became angry and sarcastic. She would try to stop it, but if unsuccessful, withdrew into herself.

Her children were able to hurt her in the way few other people now could.

Their quarrels and divorces plunged her into the deepest of depressions. F (depression)

She turned silent and remote—a vestige of her old "Griselda mood."* She had made self-discipline a ruling principle in her life. Z (self-discipline)

"I have a great objection to seeing anyone, particularly anyone whom I care about, lose his self-control," she wrote, explaining that she had seen what lack of it had done to her father, her brother, and her Hall uncles (those on her mother's side). E; F (lack of acceptance)

Letter to David Gurewitsch in 1947:

121. (p. 177)

I've always liked you & was drawn to you since we first met & the trip just made me sure that we could be friends. I never want to burden my young friends & with all my outward assurance I still have some of my old shyness & insecurity & that is probably what makes you feel shy. I've really taken you to my heart however, so there need never be a question of bother again. You can know that anything I can do will always be a pleasure for me & being with you is a joy. E

122. (pp. 177-178)

A few weeks later she was explaining to David the relationship of the public to the private in her life.

The people I love mean more to me than all the public things even if you do think that public affairs should be my chief vocation. I only do the public things because there are a few close people whom I love dearly & who matter to me above everything else. There are not so many of them & you are now one of them and I shall just have to try not to bother you too much! E

123. (p. 178)

Deeply involved as she was in the lives of those close to her, she did not slacken her public preoccupations, but she was most content when she was able to help her children and her friends through her public interests and activities. E

124. (p. 181)

Mrs. Roosevelt's taste in poetry was far from avant garde. Her preferences were for writers like Benét, Emily Dickinson, MacLeish, Robinson, and Sandburg, writers whose rhythms were compelling and whose meanings were clear./

"Much of the modern poetry of today seems to be both obscene and senseless but I do not think that my opinion would count for much with any of those who are considered good judges," she replied to a request that she join a poetry competition jury.[35] Z (humility)

125. (p. 190)

Another suggestion she made to Truman was that he send Dr. Frank Graham, at the time UN commissioner for India and Pakistan, as a "roving ambassador" to the Near East and Asia "to talk philosophy and get a line on attitudes and reasons for those attitudes that we really do not understand too well. . . ."[12] A1; A2

126. (p. 190)

Truman did not send Graham, but Eleanor Roosevelt.

. . . She thought she might do some articles, perhaps even a book, based on the trip and her experiences in the United Nations. "The State Department asked me to make this trip," she wrote Ambassador Avra M. Warren in Karachi,

> but I am entirely unofficial and on my own and coming as a writer and I need no extra protection and no particular attention. I would be grateful if you would make whatever hotel reservations you think I need. I do not want to be extravagant. I will have one secretary with me.[13] C1

In a French broadcast of the 6th session of UN Assembly:

127. (p. 191)

I think that what you want to know—especially you the women of post-war Europe—is whether you shall be able, tomorrow, to tell your children that peace is, at long last, a reality. B1

For it isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it.[14] B2

*128. (p. 193)

As the plane made its approach to Karachi, David suddenly leaned over and touched her arm. "Look!" he said, pointing in astonishment at the huge crowd gathered at the airport.

"That's not for us," she said firmly. "That's for someone of importance who is arriving." Z (humility)

But the "sea of women" was there for her, and throughout her stay in the subcontinent she was to be attended by crowds the denseness of which she had never before encountered. They knelt in the streets when she passed. "I hadn't realized how they cared about Franklin" was her comment when she spoke of this later.[19]

*129. (p. 193)

"I have come here to learn," she declared upon her arrival in New Delhi. D2

"Eleanor Roosevelt zindabad!" (Long live Eleanor Roosevelt!) the crowd chanted, and Mme. Pandit, Nehru's sister, garlanded her with a chain of cloves and fragrant beads.

Left-wing students in India protested ER's upcoming visit to their university:

*130. (pp. 194-195)

Mme. Pandit was furious that the students should undertake to cross-examine Mrs. Roosevelt. "Don't worry about it," Mrs. Roosevelt sought to reassure her.

"I have been booed for 15 minutes at a time—it doesn't bother me. A2; C1

And their questions are things I have been through before; it sounds just like the Youth Congress back home." . . . D2

*131. (p. 195)

She mounted the table and chair and proceeded to talk to the crowd. C1

They did not like to receive their guest across a gate, one of the leaders shouted. Why did she not come to the students' hall?

She would if they went back, she called out to them. A2

*132. (p. 195)

Mme. Pandit wanted guards to accompany her, but she would not hear of it. She would not even permit David to accompany her.

She was willing to take the risk, but no one else was to be endangered. A4; D2

133. (p. 195)

Another sentimental journey was to see the Taj Mahal in the moonlight. "At last I know why my father felt it was the one unforgettable thing he had seen in India. He always said it was the one thing he wanted us to see together." E

134. (pp. 196-197)

The great Indian expectations worried her. One evening there was another large dinner. David informed her he was sick of receptions and would take his dinner elsewhere./

That to her was a rebuff, and, coming on top of her concern that India expected things of her she could not deliver, triggered one of her deep depressions. — E; F (depression)

... But she recovered.

"I do not know how many more official welcomes, lunches and dinners I can stand," she wrote Acheson, "but I will do as much as I can."[25] — B1

At the 1952 Democratic national convention ER addressed the delegates after they gave her a standing ovation:

135. (p. 204)

She spoke first of her husband. "This demonstration was not for me," she said. "It was for the memory of my husband."/ — Z (humility)

Then she launched into her speech about the United Nations, criticizing the "small articulate minority" that advocated U.S. withdrawal from the United Nations, an attitude she characterized as "a selfish, destructive approach which leads not to peace but to chaos and might eventually lead to World War III." — A1

136. (p. 208)

How General Eisenhower could do that I cannot understand. I cannot understand how he could give a mark of approval to Senator McCarthy.

I consider that Senator McCarthy in fighting communism has injured the people of the country because he fought it in the wrong way. . . .[16] — A1

After Eisenhower was elected President in 1952, she wrote to him of her UN appointment:

137. (p. 210)

... even though I was appointed for a full term on the Human Rights Commission I would prefer to resign so that the incoming President and Secretary of State may feel free to appoint a Republican woman.[21] — Z (equitableness)

From her final address as UN delegate in 1952:

138. (p. 212)

"Too often the great decisions are originated and given form in bodies made up wholly of men, or so completely dominated by them that whatever of special value women have to offer is shunted aside without expression." — A1

139. (p. 212)

What I am talking about is whether women are sharing in the direction of the policy-making in their countries; whether they have the opportunities to serve as chairmen of important committees, and as cabinet members and delegates to the UN.

B1; Z (equitableness)

140. (p. 216)

By November she was barnstorming the nation for the AAUN as systematically as she had New York State for the women's division of the Democratic State Committee in the 1920s.

I am not having any holiday but am working as hard as I know how on the organizing of the American Association for the United Nations and have just come back from a trip covering the whole western part of our country.

B1

It was unbelievably strenuous but successful and as I have always told you I thrive on work.[2]

B2

In answer to Japan's Empress Nagako's comment on the anticipated emancipation of Japanese women,

141. (p. 224)

"We have always been trained in the past to a life of service and I am afraid that as these new changes come about there may be a loss of real values."

ER commented:

There was less danger of old values being lost in a period of change, Mrs. Roosevelt replied, "when the intelligent and broad-minded women who have had an opportunity to become educated take the lead to bring about the necessary changes." /

A1; A4; A5; B1

During the "Red" scare of the 1950's McCarthy era:

142. (p. 229)

"We must preserve our right to think and differ," she found it necessary to say in a speech to the ADA. Americans should be able to disagree and to consider new ideas.

G

B2

143. (pp. 229-230)

I want to be able to sit down with anyone who may have a new idea and not be afraid of contamination by association.

G

In a democracy you must be able to meet with people and argue your point of view—people whom you have not screened beforehand. That must be part of the freedom of people in the United States.[23]

A2

144. (p. 233)

Summing up her general attitude toward life at seventy, she declared, "Life has got to be lived—that's all there is to it.

At 70, I would say the advantage is that you take life more calmly.

You know that 'this, too, shall pass!' "

B1; C1 90

A1; A2; C2

145. (p. 234)

What achievements had given her the greatest satisfaction, the press wanted to know on her seventieth birthday?

As for accomplishments, I just did what I had to do as things came along. I got the most satisfaction from my work in the UN.

B2

There I was part of the second great experiment to bring countries together and to get them to work for a peaceful atmosphere in the world, and I still feel it important to strengthen this organization in every way.[33]

B1

146. (p. 234)

She did not like to have people make a fuss over her birthday. This time she made an exception. "You are a dear to want to do something for my birthday," she wrote Edith Helm, who had served as her social secretary during the White House years:

The American Association for the UN is really commercializing it and I have permitted them to do so because I would like to see them clear themselves of debt./ Until they can do that the work will not really be well done because they will always be living from hand to mouth. So, if you want to do something, will you send a check to the AAUN?[34]

B1

147. (p. 234)

More than achievement, "I treasure the love of my children, the respect of my children, and I would never want my children or my grandchildren to feel that I had failed them."[36]

B1; E

148. (p. 239)

She admired doers, men of action who carefully considered the options open to them, chose one, and if it did not work, tried another. That had been Franklin's way, she often said. It was also her own. "I don't really have more energy than many, many people," she had once explained to novelist Edna Ferber, "but I never use up any energy in indecision or regret.

If I make a speech and know it isn't very good, I get on the plane and say I'll do a better job next time.

A2; B1

But I am never undecided about anything and never have time for remorse or regret about the decisions I make."[11]

re: her stand against passing a school construction bill without also passing an amendment that would deny these funds to any state that did not comply with the 1954 Supreme Court decision on school desegregation

149. (p. 244)

I have, therefore, an obligation, I think, to live up to the principles in which I believe.

I believe that it is essential to our leadership in the world and to the development of true democracy in our country to have no discrimination in our country whatsoever.

This is most important in the schools of our country.

B1; G

(letter continues)

150. (p. 244)

Therefore I feel personally that I could not ask to have this bill passed without an amendment since unless the situation becomes so bad that the people are worried about all education, I fear nothing will be done in the area of discrimination.[19]

B2

Addressing the same subject to another friend:

151. (p. 245)

I think it is a mistake for the Negro leaders to be tearing down Stevenson who is after all the only real hope they have, the President having told Mr. [Adam Clayton] Powell that he would make no statement on whether the Executive would refrain from allocating funds where schools were segregated. Yet the papers and the Negro leaders have not attacked the President. Why this discrimination?[22]

A1; Z (equitableness)

*152. (p. 252)

The politicians and leaders with whom she had dealt in the postwar years were admirable men with forceful qualities, but FDR by contrast seemed to tower over them.

She jealously defended her husband's place in history, but she was also the one to insist that history had not come to an end with the New Deal.

Her convention speech now took the form of a moving and powerful plea that the Democrats go beyond the New Deal and the Fair Deal and launch a campaign to end poverty in America.

F (partiality to own family, but it is not a limiting one)

Comments from an interview on "Meet the Press" (1956) on how she feels about Richard Nixon running for Vice-President:

153. (pp. 257-258)

I happen to remember very clearly his campaign for the Senatorship.

I have no respect for the way in which he accused Helen Gahagan Douglas of being a Communist because he knew that was how he would be elected, and I have no respect for the kind of character that takes advantage and does something they know is not true.

He knew that she might be a Liberal but he knew quite well, having known her and worked with her, that she was not a Communist.

I have always felt that anyone who wanted an election so much that they would use those means did not have the character that I really admired in public life.

A1; B2; E

G

After the 1956 Presidential election she wrote to a friend:

154. (p. 262)

The Scripps-Howard people have cancelled my column since the election in all of their papers, which leaves me with a reduced number of papers. Perhaps, if you and others who really miss the column would write in, individual papers might take it again but they will not do so without pressure.

This is the result of my political activity but I am glad I did it just the same.[1]

G

During her 1957 visit to USSR:

155. (pp. 267-268)

Khrushchev was "honest" when he told her that war was unthinkable, she told interviewers, because he and other Soviet leaders "have made up their minds they can win what they want without war." Khrushchev was committed to coexistence but it was "competitive coexistence," and the West, especially the United States, could not afford to be complacent. The need was to turn it into "cooperative coexistence."

"It seems to me," she wrote Queen Juliana of the Netherlands, who hoped for a long talk with Mrs. Roosevelt about her Russian trip, "we have reached a place where it is not a question of 'can we live in the same world and cooperate' but 'we must live in the same world and learn to cooperate.'"[13]

A1; B1

During Krushchev's 1960 visit to US & UN:

*156. (p. 269)

In her opinion, he "behaved outrageously." He savagely attacked Hammerskjöld. He interrupted speakers. He banged his shoe on the desk. It was a hooligan performance.

Nevertheless, she invited him to tea, and he accepted. When people criticized her for having done a "dreadful thing," she coolly replied that it was just politeness, that he had gotten nothing to eat when he had last been to Hyde Park and so she had to make it up to him.

She was greatly relieved that he did not bring up the United Nations during his visit, for "I would have had to have been rude."

A4; A5; D2

157. (p. 269)

To those who attacked her for having talked with the Soviet premier, she said:

> We have to face the fact that either all of us are going to die together or we are going to learn to live together and if we are to live together we have to talk.[16]

B1; G

*158. (p. 270)

She was, of course, an astute politician and at times could be as implacable and unforgetting as FDR and Louis Howe in avenging a treachery. That was the case with Franklin Jr.'s defeat for state-wide office in 1954.

...

Deeply unhappy for her son, Mrs. Roosevelt, although she was aware of Franklin's shortcomings, in time came to hold De Sapio primarily responsible for his defeat.

F (partiality to own family)

Four years later (1958):

*159. (p. 271)

Normally a good soldier in Democratic ranks, she was by now so indignant with De Sapio that it overflowed against Hogan.

The Democrats could have had a nominee "who knew more about foreign policy" was her "Meet the Press" comment on Hogan's candidacy, a damaging statement that was only partially offset by an election-eve clarification that she intended to vote for him.

F (revengefulness)

In March, 1961:

160. (p. 272)

Was she opposed to De Sapio personally, she had been asked. No, she was opposed "to the kind of boss rule he represents" was her reply.[21]

F (ruthlessness)

In December, 1961:

*161. (p. 272)

She had been told, she went on, that Mr. De Sapio was very bitter toward her. She could not understand why, she said, putting on her most grandmotherly look.

Justin Feldman, who had been Franklin's administrative assistant, broke in to remark that all of them had dispersed after the 1954 defeat to attend to their private affairs, "But not Mrs. Roosevelt. She evened the score with Carmine for having knifed Franklin."

F (ruthlessness)

Louis Howe, she commented, had always said that in politics you never forget a double cross.

F (revengeful)

In December, 1958 during a TV broadcast, ER talked about Senator John F. Kennedy:

162. (p. 276)

She conceded that John Kennedy was a young man with an enormous amount of charm. Although he had written a book, *Profiles in Courage*, she

> would hesitate to place the difficult decisions that the next President will have to make with someone who understands what courage is and admires it but has not quite the independence to have it.

F (petulance)

She suggested that he was too much under the influence of his father, Joseph P. Kennedy, who had been "spending oodles of money all over the country" in his son's behalf and who "probably has paid representatives in every state by now." This would be "perfectly permissible," if the senator had done it for himself.[11]

In answer to Kennedy's subsequent letter on the issues raised in her talk:

163. (pp. 277-278)

In reply to your letter of the 10th, my informants were just casual people in casual conversation. It would be impossible to get their names because for the most part I don't even know them.

Maybe, like in the case of my family, you suffer from the mere fact that many people know your father and also know that there is money in your family. We have always found somewhat similar things occur, and except for a few names I could not name the people in the case of the family.

I am quite willing to state what you decide but it does not seem to me as strong as your categorical denial. I have never said that my opposition to you was based on these rumors or that I believed them, but I could not deny what I knew nothing about.

From now on I will say, when asked, that I have your assurance that the rumors are not true.

F ("surgical coldness")

If you want another column, I will write it—just tell me.[14]

*164. (p. 278)

Although Maureen Corr, Mrs. Roosevelt's Irish-born secretary, whom, significantly, she employed after the Spellman episode, considered her boss one of the least prejudiced human beings she ever knew, she sensed Mrs. Roosevelt's deep fear of the church in politics in her opposition to Kennedy.

F (prejudice)

It was opposition that was all the more striking to her friends as her sons James, Franklin, and Elliott began to work for the senator and sought to overcome her distrust of him. They had no more success than did Abba Schwartz, who had worked with her on refugee matters and had carefully cultivated her and her friends in Kennedy's interest.

F (independent of others' opinions)

*165. (p. 283)

She knew the sins of the father should not be visited on the sons, she explained apologetically to Bolling, but she had to admit she was strongly affected by her feeling about Joe Kennedy.

(2)F (prejudice; independent of others' opinions)

During the 1960 Democratic convention:

166. (p. 291)

She was as popular and beloved as ever. When she came into the convention hall, all heads turned, people stood up and there was an ovation. She quickly took her seat and began fiddling with her purse. David nudged her. "It's for you. You have to get up." Under protest she did, but sat down quickly.

It was rude to interrupt the speaker on the platform, she said, and later wrote him an apology.[42]

E; G; Z (humility)

*167. (p. 291)

As soon as Kennedy scored his first-ballet victory, she decided there was nothing more for her to do in Los Angeles.

She called her old friend Tiny (Mrs. Hershey Martin), with whom she had left her bags, and asked her to bring them out to the airport.

She was cross and resentful.

(2)F (bitterness; resentment)

David Lilienthal thought she had left the convention hall "almost in tears." Rank-and-file Democratic sentiment, she felt, had not been accurately reflected by the delegates.

*168. (p. 292)

When she reached the airport, the manager was waiting. There was an urgent call for her from Senator Kennedy. She refused to take it.

But her plane was not scheduled to leave for an hour, Kennedy persisted, and finally she relented. She went to the phone.

He did not have to bother about her, she told him. He had more important matters to worry about. They did not have to talk together. Any messages he wanted to get to her, he could send through Franklin and she the same with him.[44]

(2)F (bitterness; evasion)

In August 1960, John Kennedy arranged a meeting with ER:

169. (p. 293)

They went up to Hyde Park on a Sunday. On Saturday, John Roosevelt's daughter Sally had been killed falling off a horse and Kennedy offered to cancel the meeting, but she said to come ahead.

A3; F (seems "heartless")

In a letter to a friend written later in 1960:

170. (p. 296)

She became increasingly confident as the campaign progressed that he would make a good president:

> As you know, I wanted Mr. Stevenson as our nominee but I have grown, as I watch Mr. Kennedy and talk with him, to have a great respect for his mind and ability and his truthfulness of purpose in wanting to be a good public servant. I don't think it is a choice of the least of two evils.
>
> I think we will have a good President in Mr. Kennedy who will take the advice of the best people around him and who will be honest with the people. To say he would not make mistakes would be silly. Anyone would make mistakes with the problems that lie ahead of us.[43]

A1

*171. (p. 296)

Mrs. Roosevelt was unhappy, after Kennedy's victory, that he did not appoint Stevenson as secretary of state. His failure to do so may have been a factor, as well as her aversion to Joe Kennedy, in

F (prejudice)

her insistence on sitting with a few friends in the stand below the inaugural platform instead of coming to the presidential box, as he had invited her to do.

F (stubbornness)

He wanted her at his side, Kennedy had written. She preferred to sit where she could see better, she replied. So she came early and sat in the twenty-degree cold wrapped in a mink coat and an army blanket.

F (defiant)

172. (p. 298)

"When you cease to make a contribution you begin to die," she wrote in her seventy-fifth year.

G

"Therefore, I think it a necessity to be doing something which you feel is helpful in order to grow old gracefully and contentedly."[3]

B1

173. (p. 299) "I suppose I should slow down," she acknowledged when children and friends remonstrated with her, but to reporters on her seventy-seventh birthday she said, "I think I have a good deal of my Uncle Theodore in me, because I could not, at any age, be content to take my place in a corner by the fireside and simply look on. Life was meant to be lived. Curiosity must be kept alive. The fatal thing is the rejection. One must never, for whatever reason, turn his back on life."[4] B1; C2 G

*174. (p. 299) At seventy-five Mrs. Roosevelt launched a new career as visiting lecturer at Brandeis University, declining, however, to be called "professor." She did not deserve the title, she said. Z (humility)

*175. (p. 299) When she was seventy-seven, Brandeis offered to send a car to the airport for her, but she refused. She did not want to be treated either as Mrs. Franklin D. Roosevelt or as an old woman, she said. A5 A4

176. (p. 299) Once as she set out she looked so weary that a worried Maureen called the office of Dr. Abram Sachar, the president. "She will kill me if she finds out I called, but please have someone meet her." They did. When she returned to New York, she marched straight into Maureen's office and told her, "Don't ever do that again."[5] C1

On being asked whether she'd do a TV commercial for a potential sponsor for her TV talk show (It was difficult to find a sponsor because she was a "controversial" person):

177. (p. 300) She thought it over and the next day told him, "I'll do it. For that amount of money I can save 6,000 lives," thinking of the number of CARE packages the approximately $35,000 fee would purchase. D1

178. (p. 300) She did the commercial, and the protests poured in. "The mail was evenly divided," she said. "One half was sad because I had damaged my reputation. The other half was happy because I had damaged my reputation." D3

*179. (p. 301)

One day on her way to a charity meeting in Greenwich Village at her hairdresser François', a Negro youth carelessly backed a station wagon into her and knocked her down as she was crossing Eighth Street.

She told him to leave quickly, before people gathered and he got into trouble, limped to François', and although in considerable pain, made her speech.

Later David Gurewitsch taped up her leg, but despite torn ligaments, she insisted on going through with the rest of her engagements for the day, ending up at 10:00 P.M. at the Waldorf-Astoria, where she apologized to her audience for making her speech seated on a high pillow.

"People saw that I was in pain and we raised more money," she later told David, who had not wanted her to go.

D1

B1; Z (using negative experience in positive way)

180. (p. 303)

"To have a friend who knows you by name gives you a sense that you are not alone in the world," she commented.

E

181. (p. 304)

Why do you bother with the small groups? she was sometimes asked. "But nobody else will go," she replied. "It's important they should know someone cares."

D1; G

182. (p. 304)

Once she told a cabbie with sixty cents on his meter to wait for her while she stopped for a minute to shop. But when she came out, he was gone. "I cheated that driver out of sixty cents, plus a tip, and I feel guilty," she advertised in her column.

So, I would be grateful if, on the chance that particular driver sees this item of confession, he would send me a note telling me where I could reimburse him.

Z (equitableness)

*183. (p. 307)

She was indulgent toward her young friends, more so, often, than toward her own children.

Al Lowenstein was frequently late and sometimes turned up with acquaintances whom he had not asked whether he could bring. She had a double standard, Maureen gently complained—stern in these matters with her children, easygoing with people like Al.

"By now, Maureen," she said, twinkling, "you ought to know me well enough to know that I like young men."[12]

F (partiality to own friends)

Z (humor at self)

At a July 4th family picnic, ER read the Declaration of Independence and the Bill of Rights to a gathering that included two Russian guests.

*184. (pp. 308-309)

When Mrs. Roosevelt had finished her reading, noting for the benefit of the younger ones the signatories who were among their ancestors, Uncle David's voice was heard accusing her of "trying to indoctrinate" her Russian guests.

"You should have put fingers in your ears," he said, turning to the somewhat embarrassed Soviet couple.

"No, no, David," she interrupted. "I was only trying to indoctrinate my grandchildren."[14]

D3

In reaction to her deteriorating health (aplastic anemia):

*185. (p. 317)

There were a few things she still wanted to do, such as taking some of her grandchildren to her favorite places in Europe. She would take them that summer. Otherwise, it was interesting to do things, saying to yourself, "This is the last time you will do them." It was an excuse to do a great many things you might not otherwise feel free to do.

A2

*186. (p. 317)

She had left a memorandum on her funeral and burial. She wanted a plain wooden coffin, covered with pine boughs from her woods, no embalming, and her veins cut (because she had an irrational fear of waking up with piles of earth on top of her).[15]

F (anxiety)

*187. (p. 317)

The illness would flicker and subside—infections, fevers, chills, and aches. She dealt with them by ignoring them.

Doctor, children, friends told her repeatedly that by any standard she was overdoing things, but she had her own firm ideas on how she wished to live—and die.

(2)F (stubbornness; independent of others' opinions)

Upon arriving at a lecture stop for the Committee for Democratic Voters, even though her physical stamina was weak:

*188. (p. 319)

"You see I had to come," she remarked when a little Negro girl gave her an armful of flowers at one of their speech stops. "I was expected."

D1

189. (p. 319)

"To me all goodbyes are poignant now," she wrote him as he left for Peru. "I like less & less to be long separated from those few whom I deeply love." — E

*190. (p. 319)

All summer she had been working with Elinore Denniston on a new book, *Tomorrow Is Now*. One day she got as far as the desk and lifted a shaking hand for Miss Denniston to see.

"I can't work I don't understand it," she said and added apologetically, "and you have come so far."[35] — C1; D1

*191. (p. 320)

Her first days in the hospital were unmitigated torture. There were injections in order to take samples of her blood and injections to fill her with medication. Every half hour nurses recorded her blood pressure, pulse, and temperature, and hospital attendants came with questionnaires. She complained to David about the endless tests. If it were not for the tests, why would they want her in the hospital, David replied.

"Eureka!" was her answer to this. "They have you there! You get well but is it really worth it?"[36] — F (sarcasm)

192. (p. 320)

There were days of the deepest depression triggered by new anxieties over Elliott as well as her illness. — F (depression)

One dream left her shaken and emotionally spent. Her brother Hall and her son Elliott somehow seemed combined into one figure, like a Picasso drawing, and were smothering her.

She no longer wished to go on living, she told the few friends whom she allowed to visit her.[37]

*193. (p. 320)

But then her spirits began to revive. She was permitted to get out of bed for a half hour. She found herself interested again in the newspapers. Why had not Maureen brought the mail, she wanted to know one day. Maureen produced two fat brown envelopes.

"Oh, you are efficient," she beamed. — Z (vitality)

194. (p. 322)

"This I know," she dictated to Miss Denniston, in a voice that was almost a whisper. "This I believe with all my heart.

If we want a free and peaceful world, if we want to make the deserts bloom and man grow to greater dignity as a human being—*we can do it!*" — B1

*195. (p. 324)

There was only suffering for Mrs. Roosevelt [Trude Lash wrote Paul Tillich] from the first day in July when she was taken to the hospital for the first time. There was no moment of serenity.

There was only anger, helpless anger at the doctors and nurses and the world who tried to keep her alive. The doctors had her where they wanted her. — F (anger)

"They can do with me what they want, not what I want," she said bitterly. — F (bitterness)

I don't think there was anything to comfort her. She was completely alone and felt betrayed and persecuted by all of us.

Upon returning home from the hospital in October, 1962:

*196 (p. 325)

Yet, so happy was she to be at home in her own room, amid familiar surroundings, that her will to live seemed momentarily to revive.

"Maureen, I forgot to thank the stretcher-bearers," were her first words when she was installed in her own bed. "Will you please tell them that I think they did a magnificent job." — D1

197. (pp. 327-328)

"I don't know whether I believe in a future life," she had said on Edward R. Murrow's program "This I Believe."

I believe that all that you go through here must have some value, therefore there must be some *reason*. And there must be some "going on." How exactly that happens I've never been able to decide. There is a future—that I'm sure of. But how, that I don't know. — G

And I came to feel that it didn't really matter very much because whatever the future held you'd have to face it when you came to it, just as whatever life holds you have to face it in exactly the same way. — A2

And the important thing was that you never let down doing the best that you were able to do—it might be poor because you might not have much within you to give, or to help other people with, or to live your life with. But as long as you did the very best that you were able to do, then that was what you were put here to do and that was what you were accomplishing by being here. — B1

And so I have tried to follow that out—and not to worry about the future or what was going to happen. I think I am pretty much of a fatalist. You have to accept whatever comes and the only important thing is that you meet it with courage and with the best that you have to give.[47]